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CONSTITUTION

OF THE

Cumberland Presbyterian Church,

UNITED STATES OF AMERICA.

CONTAINING

The Confession of Faith; The Catechism; and a Directory for the worship of God.

TOGETHER WITH THE FORM OF

Revised and propted by the General Assumbly, t Princeton, ky, May 1925.

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AMOR, LENOX AND TRADEN FOUNDATION R 1938 1

PREFACE TO THE FIRST EDITION.

TO THE CHRISTIAN READER.

THE SYNOD, in the execution of the following work, have only exercised a right which they think every association, or body of christians are entitled to by the great head of the church, as well as by the laws of the land. If the reader wishes to know the occurrences that gave rise to this state of things, he is referred to the Circular letter of the late Cumberland Presbytery; to a Series of Letters, commonly called a "Reply" to a Pastoral letter of West-Tennessee Presbytery; and to the third edition of Buck's Theological Dictionary, printed in Philadelphia, under the letter P. It will be seen that the Synod have followed the plan of the Westminster Divines in their Confession, Shorter Catechism.* and Directory. In the Discipline they have necessarily made some considerable alterations: not in the general plan of Church government, (which they deem the best extant) but in literary qualifications, &c.

With respect to the Confession, it will be seen the Synod have adopted many whole chapters of the old almost verbatim: In others they have retained part and expunged part, sometimes adding a section, or a part of a section, to make the sense more full and more compatible with their ideas of the gospel. They have endeavored to

MAY 5, 1938

Note.—The larger catechism is not omitted because the synod have any more exceptions to it than to other parts of that book.

A B S

an admirable work, especi: shortly after Roman supers almost covered the whole Synod feel the greatest v pilers of that work; yet t estimable men, that "all S err, and may have erred;" it not presumptuous, nor a they think right, and exp erroneous from any human to this principle they wish mined; that is, let it be trie fessions, but by the infalli it speak not according to 1 jected; but if it do, let it 1 cause it does not agree wit The Synod have been p

do good in presenting this cipline to the churches un the world. If it should be of promoting the Kingdon will meet the highest objeview.

CONSTITUTION

OF THE

Cumberland Presbyterian Church.

CONFESSION OF FAITH.

CHAPTER I.

THE HOLY SCRIPTURES

ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom and power of God, as to leave men inexcusable; a yet in order to reveal himself and a knowledge of his will more clearly, and the medium through which he is to be worshipped, it pleased the Lord at sundry times, in divers manners, to reveal himself, and to declare his will unto his Church: b and afterwards for the better preserving of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and the world to commit the same wholly unto writing;c which maketh the whole scriptures to be

aRomans 2:14, 15. Rom. 1:19, 20. Phil. 19: 1. 2. See Rom. 1, 32, with Rom. 2:1 b Heb. 1: 1. cLuke 1:3,4. Rom. 15:4. Isaiah 8:20.

(which is to give all gl discovery it makes of the salvation, the many othe cellencies, and the entire are arguments whereby it idence itself to be the we withstanding, our full prance of the infallible to thority thereof, is from the holy spirit, bearing we the word in our hearts. I

VI. The whole coursing all things necessary man's salvation, faith an pressly set down in sci and necessary consequen from scripture: unto whitime is to be added, when the sprint or traditions of the sprint of th

of God and government of the church, conmon to human action and societies, whice are to be ordered by the light of nature an christian prudence, according to the genera rules of the word, which are always to be observed.

VII. All things in the scripture are not alike plain in themselves, nor alike clear unto all; p yet those things which are necessary to be known, believed and observed, for salvation are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a cient understanding of them.

The Old Testament in Hebrew, (which was the native language of the people of God of old) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations) being immediately inspired by God, and by is singular care and providence, kept pure all ages, are therefore authentical; r so as all controversies of religion the church is nally to appeal unto them; s but because ese original tongues are not known to all people of God, who have right unto and rest in the scriptures and are commanded he fear of God, to read and search them:t efore they are translated into the vulgar uage of every nation unto which they

Cor. 11:13, 14. 1 Cor. 14:26, 40. VII. 1. 3:16. q Psal. 119:105 ver. 130. VIII. 6:18. sIsai. 8:20. Acts 15:15. John 5.46 1:39.

scripture is the scripture when there is a questio full sense of any scriptur nifold, but one) it maknown by other place clearly. u

clearly.y

X The Supreme Judg
troversies of religion ar
and all decrees of coun
cient writers, doctrines
spirits, are to be exam
sentence we are to rest,
the Holy Spirit speaking

CHAPTE:

out body, parts, for passions, g immutable, h immense, i eternal, k incomprehensible, l almighty, m most wise, n most holy, o most free, p most absolute, q working all things according to the counsel of his own immutable and most righteous will, r for his own glory, s most loving, t gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity transgression and sin; v the rewarder of them that diligently seek him; w and withal, most just and terrible in his judgments, x hating all sin, y and who will by no means clear the guilty. z

II. God hath all life, a glory, b goodness, c blessedness, d in and of himself; and is alone in and unto himself all sufficient, not standing in need of any creatures, which he hath made, e nor deriving any glory from them, f but only manifesting his own glory in, by, unto and upon them: he is the alone fountain of all being, of whom, through whom, and to whom are all things; g and hath most sovereign dominion over them, to do by them,

f Deut. 4.15, 16. Luke 24.39. gActs 14.11, 15. h James 1.17, i 1 Kings 8.27. Jeremiah 23.23. 24. k Psalms 90.2. 1 Timothy 1.17. l Psalm 145.3. mGen. 17.1. Rev. 4.8. nRomans 16.27. olsaiah 6.3. Rev. 4.8. pPsalm 115.3. qExodus 3.14. rEph. 1.11. sProv. 16.4. Rom. 11.36. Rev. 4.11. il John 4.8. sex. 34, 6, 7. wHeb. 11.6. xNeh. 9.32, 33. y Psalm 5.5, 6. zNahum. 1.2, 3. II. alohn 5. 26. bActs 7.2. cPsalm 119.68. dl Tim. 6.15. Rom. 9.5. cActs 17.24, 25. flob 22.2, 3. gRom. 11.36.

He is most holy in all his cou works, and in all his comma him is due from angels and me other creature, whatsoever wor or obedience, he is pleased t them.n

III. In unity of the Godh three persons of one substance eternity; God the Father, Soi Ghost. o

CHAPTER III.

THE DECREES OF GO

Gop did by the most wise ar sel of his own will, determi bring to pass, what should be glory.a

II. God has not decreed a specting his creature man, con

3-3

tures,c the ample provision he hath made for their salvation, d his determination to punish the finally impenitent with everlasting destruction, e and to save the true believer with an everlasting salvation.*

CDaniel 4.34, 35. Psalm 135.6. 10.29,30, 31. Isaiah. 45.22. d Hebrews 2.9. Matthew 22.4. 1 Timothy 2.4,5, 6. Rev. 22.17. Isaiah 55.1. Matthew John 221, 10. John 3.16. Romans 8.25. Mark 16.16. cl Thess. 2.9. 1 Thess. 5.3.

*We think it better under the head of the Decrees, to write what we know to be incontrovertible from the plain word of God, than to darken counsel by words without knowledge. We have elsewhere acknowledged the doctrine of predestination to be high mystery. We are therefore free to cknowledge that in our judgment it is easier fix the limits, which man should not tranend, on either hand, than to give an intelent elucidation of the subject. We bee that both Calvinists, and Arminians egregiously erred on this point; the er by driving rational accountable man the asylum of fate; the latter by putting nuch stress on man's works; and leavoo much out of view the grace that th salvation, and thereby cherish those principles that are in every human We think the intermediate plan

d edition of Buck's Theological Dic-

I Hat God 18: having a right to work when, 1 and on whom he pleases; That its device, in its plan, and in its is of the Lord: and that without ited agency and operation of G not one of Adam's race, would ever come to the knowledge of the God is the author, as well as the our faith. Therefore God as a may if he pleases, elect a nation, a to preserve his worship free from many nations for a time, as Chris spread his gospel in-individuals and others, to answer a particul -Paul and others for Apostles-Calvin to promote the reformatio it respects the salvation of the so a Sovereign can only elect, or ch man in Christ who is the end of righteousness to every one that h

all who have not Christ in them, would be such; the absurdity of which will at once appear to every common capacity. bation is not what some have supposed it to be, viz: a sovereign determination of God to create millions of rational beings, and, for his own glory, damn them eternally in hell, without regard to moral rectitude or sin in This would tarnish the divine the creature. glory, and render the greatest, best, and most lovely of all beings, most odious in the view of all intelligences. When man sinned, he was legally reprobated, but not God offered, and does offer the law-condemned sinner mercy in the gospel; he having from the foundation of the world so far chosen mankind in Christ, as to justify that saying in 1 Timothy, 4.10. "Who is the Saviour of all men, especially of them This is a gracious act of God's that believe. sovereign electing love, as extensive as the legal condemnation, or reprobation, in which all mankind are by nature. But, in a particular and saving sense, none can be properly called God's elect, till they be justified and united in Christ, the end of the law for righteousness, (none are justified from eternity,) as appears evident from the following passages in God's Word: "Who shall lay any thing to the charge of God's elect? is he that condemneth?" Rom. 8:33, 34. Now it is certain the unbeliever is chargesble and condemned. Again, "If it were possible, they shall deceive the very elect." Matt. 24:24. It is evident that a man must

Gospel, in refusing to submit ousness of God, the sinner final Spirit of God to depart from comes doubly and eternally rep like the chymist's mineral w coin into pure metal, or the which marred upon the whee creature falls into this deplora he was not bound by any reve decree of God to do so; it is For God declares in his word ed for the whole world. don to all-That the Spirit on confirming by an oath that h ure in the death of sinners. tion of the gospel either prom aid by the Divine Spirit. bible is grace and duty. sinner hearken diligently, (proves, (grace;) sinner turi

CHAPTER IV.

OF CREATION.

IT pleased God the Father, Son and Holy Ghost, a for the manifestation of the glory of his eternal power, wisdom, and goodness,b in the beginning, to create or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six

days, and all very good,c

II. After God had made all other creatures, he created man, male and female, d with reasonable and immortal souls.e endued with knowledge, righteousness, and true holiness, after his own image, f having the law of God written in their hearts, g and power to fulfil it; h and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.i Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept they were happy in their communion with God, k and had dominion over the creatures.l

IaHeb. 1:2. John 1:9.3. Job 26:13 and 33:4. bRom. 1:20. Psal. 104:24. cGen. 1st Chap. Col. 1:16. 11. dGen. 1:27. eGen. 2:7. Luke 23: Eccl. 19:7 Matt. 10:28. fGen. 1:26. g Rom. 9:14, 15. AEccl. 7:29. iGen. 3:6. Eccl. 7:29. kGen. 2:17. See Gen. 3:8-11:23. lGen. 1:28. Psal. 8.6.7. 8.

God, the great Creator of uphold; a and govern all creat from the greatest even to the most wise and holy providence of the glory of his wisdom, goodness, and mercy.

II. God, in his ordinary I keth use of means, k yet is free and above m them at his plea

and above m them at his plea III. The most wise, right ous God, doth oftentimes lea his own children to manifo and the corruption of their chastise them for their former er unto them the hidden stration, and deceitfulness of the they may be humbled, and a more close and constant their support upon himself, a more watchful against all fut

IV. As for those wicked and ungodly men rhom God, as a righteous judge, for forner sins, doth blind and harden, v from them e not only withholdeth his grace, whereby ney might have been enlightened in their unerstandings, and wrought upon in their earts; w but sometimes also, withdraweth ne gifts which they had, x and withal, gives nem over to their own lusts, the temptations of the world, and the power of Satan; z rhereby it comes to pass that they harden nemselves, even under those means which hod useth for softening others. a

V. As the providence of God doth, in genral, reach to all creatures, so, after a most pecial manner it taketh care of his church, and disposeth all things to the good theref.b

CHAPTER VI.

HE FALL OF MAN, SIN, AND THE PUNISH-MENT THEREOF.

Our first parents, being seduced by the bilety and temptation of Satan, sinned in

IV. vRomans 1:24, 26, 28, and 11:7, 8. wDeuronomy 29:4. xMatthew 13:12, and 25:29. Psalm 81:11, 12. 2 Thes. 2.10, 11, 12. aEx.:15, 32. 2 Cor. 2:15, 16. Exodus 7:3. 1 Perr 2:7, 8. Isaiah 6:9, 10. V. bAmos 9:8,2. Romans 8:28.

believe.b

II. By this sin they fell from tal righteousness and communion and so became dead in sin, d and wed in all the faculties and parts body.e

III. They being the root of all by their sin, all were made sinner same death in sin, and corrupted veyed to all their posterity, describem by ordinary generation.g

IV. From this original corrupty we are utterly indisposed, d made opposite to all good, h as clined to all evil, i do proceed a gressions.k

V. The remains of corru felt by those that are regent though it be through Christ mortified, yet both itself and all the motions

thereof are truly and properly sin.m

VI. Every sin, being a transgression of the righteous law of God, and contrary thereunto, n doth in its own nature, bring guilt upon the sinner, o whereby he is bound over to the wrath of God, p and curse of the law, q and so made subject to death, r with all miseries, spiritual, s temporal, t and eternal, v

CHAPTER VII.

GOD'S COVENANT WITH MAN.

THE distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creater, yet they could never have any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he had been pleased to express by way of covenant.

II. The first covenant made with man was a covenant of works, b wherein life was promised to Adam, and in him to his posteri-

V. mRomans 7th Chapter. VI. n 1 John 3. 4. o Romans 3.19. p Ephesians 2.3. q Galatians 3.10. r Romans 6.23. s Ephesians 4.18. t Lamentations 3.39. vMatthew 25.41. 2 Thesalonians 1.9.

I. a Job 9.39,33. Paslm 113.5, 6. II. bGalations 2.19. Hoses 6.7. Genesis 2.16, 17.

freely offereth unto sinners life by Jesus Christ, requiring of him that they may be saved f

IV. This covenant of grace set forth in scripture by the nament, in reference to the death of the testator, and to the everl tance, with all things belonging bequeathed.h

V. This covenant was differ istered in the time of the lav time of the gospel; under the administered by promises, profices, circumcision, the pasciother types and ordinances depeople of the Jews, all fore-sign to come, k which were for the cient and efficacious, through of the Spirit, to instruct and elect in faith in the promised

hom they had full remission of sins, and ernal salvation; and is called the Old Tesment.m

VI. Under the gospel, when Christ the ibstance, n was exhibited, the ordinances which this covenant is dispensed, are the reaching of the word, and administrations is the sacraments of baptism and of the ord's supper; o which though fewer in numm, and administered with more simplicity, id less outward glory, yet in them it is held the in more fullness, evidence, and spiritual ficacy, p to all nations, both Jews and Genes; q and is called the New Testament. There are not, therefore, two covenants of ace, differing in substance, but one and the me under various dispensations.

CHAPTER VIII.

CHRIST THE MEDIATOR.

In has pleased God to choose the Lord sus Christ, his only begotten Son; who ily was foreordained before the founda-

V. mGalatians 3.7, 8, 9, 14. VI. n Collossis 9.17. o Matthew 28.19. 1 Corinthians 11. 1, 24, 25. 2 Cor. 3.7, 8, 9, 10, 11. p Heews 12.22, to the 28. qMatthew 28,19. Epheans 2.15, 16, 17, 18, 19. rLuke 22.20. Heews 8.7, 8, 9. sGalatians 3.14, 16. Acts 15. Rom. 3.30.

by his word and Spirit, just sanctified, and glorified,

II. The son of God, the in the Trinity, being very : of one substance, and equal did, when the fulness of take upon him man's natur essential properties and cor thereof, yet without sin; l be the power of the Holy Gh of the Virgin Mary, of her that two whole, perfect, tures, the Godhead and the inseparably joined togethe without converson, compo sion.n Which person is ve man, yet one Christ, the or tween God and man,o

I. a Isaiah 42.1. 1 Peter othy 2.5. h Acts 3 22

III. The Lord Jesus, in his human nature hus united to the divine, was sanctified and nnointed with the Holy Spirit above measure, p having in him all the treasures of visdom and knowledge, q in whom it pleased the Father that all fulness should dwell, ro the end that being holy, harmless, under the office of a Mediator and surety.

Which office he took not unto himself; put was thereunto called by his Father; who put all power and judgment into his land, and gave him commandment to exe-

rute the same.u

IV. This office the Lord Jesus did most willingly undertake, x which, that he might lischarge, he was made under the law, y and did perfectly fulfil it; z endured most grevious torments immediately in his soul, a and most painful sufferings in his body, b was crucified and died; c was buried, and remained under the power of death, yet saw no corruption. d On the third day he arose from the dead e with the same body in which

III. p Psalms 45; 7. John 3; 34. q Col. 2; 3. r Colossians 1; 19. s Hebrews 7; 2, 6.— John 1; 14. t Acts 10; 38. Hebrews 12; 24, Hebrews 7; 22. v Hebrews 5; 5. w John 5; 22, 27. Mathew 28; 18. IV. x Psalm 40; 7 8. Philippians 2; 8. y Galatians 4; 4. z Mat. 3; 15. Matthew 5; 17. a Matthew 26; 37, 38. Luke 22; 44. Matthew 7; 46. b Matthew 26th and 27th Chapters. c Philippians 2; 8. IV. d Acts 2; 24,27. Acts 13; 37. e 1 Corinthians 15; 4.

dience and sacrifice of h
through the eternal Spi
unto God, hath fully satis
his Father; k and purchas
cilition, but an everlasting
kingdom of heaven, for a
to the Father by him. l
VI. Although the work
not actually wrought by

VI. Although the work not actually wrought by incarnation, yet the virtue fits thereof were commut liever, in all ages success ginning of the world, in ises, types, and sacrifice revealed and signified to b man which should bruise and the lamb slain from a world, being yesterday a and forever. m

VII. Christ, in the

nature doing that which is proper to itself;n yet by reason of the unity of the person that which is proper to one nature, is sometimes in scripture attributed to the person denominated by the other nature,o

VIII. As Jesus Christ by the grace of God, has tasted death for every man; p and now makes intercession for transgressors; q by virtue of which, the Holy Spirit is given to convince of sin, and enable the creature to believe and obey, governing the hearts of believers by his word and spirit; s overcoming all their enemies, by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation. t

CHAPTER IX.

OF FREE WILL.

GOD hath endued the will of man with that natural liberty, that is neither forced, or by any absolute necessity of nature, determined to good or evil.s

VII. n 1 Peter 3; 18. Hebrews 9; 14.—
o Acts 20; 28. John 3; 13. 1 John 3; 16. VIII.
p Hebrews 2; 9. q Hebrews 7; 25. s 2 Corinthians 4; 13. Romans 8; 9, 14. Romans 15; 18, 19. John 17; 17. t Psalm 110; 1. 1 Corinthians 15; 25, 26. Malachi 4; 2. Colossians 2; 15.

I. a James 1; 14. Deuteronomy 30; 19.

hath wholly lost all ablishing spiritual good accompany as a natural man, being from that which is good, is not able by his own a himself, or to prepare without divine aid.

IV. When God conv translates him into the sta him from his natural be and by his grace alone en will and to do that which yet so as that by reaso corruption, he doth not put that which is good.k

V. The will of man is immutably free to good a glory only.

CHAPTER X.

EFFECTUAL CALLING.

ALL those whom God calls, and who obey the call, and those only, he is pleased by his word and Spirit, b to bring them out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; c enlightening their minds spiritually and savingly; to understand the things of God; d taking away their heart of stone, and giving unto them an heart of flesh, e renewing their wills, and by his almighty power, determining them to that which is good; f and effectually drawing them to Jesus Christ; g yet so as they come most freely being made willing by his grace. h

II This call is of God's free grace alone, not from any good thing at all forseen in man, i who is altogether dead in sin, until, being enlightened by the Holy Spirit; k he is thereby enabled to answer this call, and to

I. b 2 Thessalonians 2. 13, 14. 2 Corinthians 3. 3, 6. c Romans 8. 2. 2 Timothy 1. 9, 10.— Ezekiel 11. 19. Deuteronomy 30. 6. d Acts 26, 18. 1 Corinthians 2. 10, 12. c Ezekiel 36. 26. f Ezekiel 11. 19. Ezekiel 36. 27. g John 6. 44, 45. h Cauticles 1. 4. 2 Timothy 1. 9. Time 3. 4, 5.

II. i 3 Timothy 1. 9. Titus 3. 4. 5. k 1 Corinthians 2. 14. Romans 8. 7.

never nad the exercise are incapable of being of the ministry of the word

II. / John 6.37. John 18. 15, 16. Jonah 4.11

CHAPTE

JUSTIFICA'

THOSE whom God obey the call) he also fre by infusing righteousne by pardoning their sins and accepting their perse for any thing wrought it them, but for Christ's sal puting faith itself, the a

have not of themselves, it is the gift of God.c

II. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of Justification, d yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is

no dead faith; but worketh by love.e

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf f Yet inasmuch as he was given by the Father for them, g and his obedience and satisfaction accepted in their stead, h and both freely, not for any thing in them, their justification is only of free grace, i that both the exact justice, and rich grace of God, might be glorified in the justification of sinners.k

IV. God before the foundation of the world, determined to justify all true believers; l and Christ did, in the fulness of time,

1V. / Galatians 3. 8. 1 Peter 12. 19, 20.

Romans 8, 30.

e Philippians 3. 9. Acts 13, 38, 39.— Ephesians 2. 7, 8.

II. d John 1, 12, Romans 3, 28. Romans 5, 1 e James 2. 17, 22, 26. Galatians 5. 6.

III. f Romans 5. 8, 9, 10. 1 Timothy 2. 6.— Hebrews 10. 10, 14. Isaiah 53. 4, 5, 6, 10, 11, 12. g Romans 8. 32. h 2 Corintbians 5. 21.-Matthew 3, 17. Ephesians 5. 2. Romans 3. 24, Ephesians 1. 6, k Romans 3. 26.

yet they may by their s fatherly displeasure, and his countenance restored humble themselves, con pardon, and renew the tance.q

VI. The justification the Old Testament was i one and the same with believers under the New

IV. m Galatians 4. 4. 1 mans 4. 25. n Colossians 1 16. Titus 3. 4, 5, 6, 7. V. o Matthew 6. 12. 1 J 1. p Luke 22. 32. John 1

14. q Psalm 89. 31, 32, 35

CHAPTER

and enjoy the liberties and privileges of the children of God; b have his name put upon them; c receive the spirit of adoption; d have access to the throne of grace with boldness. e are enabled to cry Abba Father; f are pitied; g protected; h provided for; i and chastened by him as by a father; k yet never cast off; l but sealed to the day of redemption; m and inherit the promises; n as heirs of everlasting salvation.

CHAPTER XIII.

SANCTIFICATION.

THEY who are effectually called and regenerated, having a new heart and a new spirit created in them, are farther sanctified really and personally through the virtue of Christ's death and resurrection; a by his word and Spirit dwelling in them; b the dominion of the whole body of sin is destroy-

I. b Romans 8; 17. John 1; 12. c Jeremiah 14; 9. Revelations 3; 12. d Romans 8; 14.—e Ephesians 3; 12. Romans 5; 2. f Galatians 4; 6. g Psalm 103; 13. h Proverbs 14; 26.—i Mathew 6;30, 32. 1 Peter 5; 7. k Hebrews 12. 6. l Lamentations 3; 31. m Ephesians 4; 30.—n Hebrews 6; 12. v 1 Peter 1; 4. Hebrews 1; 14.

I. a Corinthians 6; 11. Acts 20;32. Philippians 3; 10. Romans 6; 5, 6. b Ephesians 5; 26. 2 Thessalonians 2; 13.

see the Lord.

II. This sanctification is the whole man, g yet imper there abideth still some rem: tion in every part, h whence tinual and irreconcilable w lusteth against the spirit, against the flesh. i

III. In which war, althouing corruption for a time mak yet through the continustrength from the sanctifying the regenerate part doth ow the saints grow in grace, mass in the fear of God. n

IV. Although the remai may continue to affect the this life, yet it is his duty and t grace, to keep a conscience void of offence toward God and toward men.o

IV. o Acts xxiv, 16.

CHAPTER XIV.

SAVING GRACE.

THE grace of faith whereby sinners are united to Christ, is the work of the Spirit of Christ in their hearts, b and is ordinarily wrought by the ministry of the word; c by which also, and by the administration of the sacraments, and prayer, it is increased and

strengthened.d

II. By this faith, the christian believeth to be true, whatsoever is revealed in the word. for the authority of God himself speaketh therein; e and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the command trembling at the threatenings g and embracing the promises of God for this life, and that which is to come.h But the principal acts of saving faith are, accepting, receiving and resting on Christ alone for justification,

I. b 2 Corinthians iv. 13. Ephesians ii, 8. c Romans x, 14, 17. d 1 Peter ii, 2. Luke xvii, 5. Romans i. 16, 17.

II. e 1 Thessalonians ii, 13. 1 John v, 10.-Acts xxiv, 14. f Romans xvi, 26. g Isaiah lxvi, 2. h Hebrews xi. 13. 1 Timothy iv, 8.

full assurance of Christ, n author and finisher of our

11. i John i, 12. Acts xvi 20. Acts xv, 11.

III k Hebrews v, 13, 14.

Matthew vi, 30. Matthewly
31, 32. 1 John v; 4, 5. m

Hebrews x; 22. n Hebrew

CHAPTER

REPENTANCE UI

REPENTANCE untical grace, a the doctrine preached by every miniswell as that of faith in Cl

II. By it a sinner, ou

them all unto God,c purposing and endeavoring to walk with him, in all the ways of his commandments. d

III. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof, e which is the act of God's free grace in Christ, f yet is it of such necessity to all sinners, that none may expect pardon without it.g

IV. As there is no sin so small but it deserves damnation, h so there is no sin so great, that it can bring damnation on those

who truly repent.i

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly.k

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof; I upon which, and the

VI. / Psalm xxxii, 5, 6, Psalm li, 4, 5, 7, 9, 14.

II. c Ezekiel xviii, 30, 31. Ezekiel xxxvi, 31, Psalm li, 4. Jeremiah xxxi, 18, 19. 2 Corinthians vii, 11. Joel ii, 12, 13. Amos v, 15.—Psalm exix, 128. d Psalm exix, 6, 59, 106.—Luke i, 6. 2 Kings xxiii, 25.

III. ¿Ezekiel xxxvi, 31, 32. Ezekiel xvi, 63. f Hosea xiv, 2, 4. Romans iii; 24. g Luke xiii, 3, 5. Acts xvii, 30.

IV. & Romans, vi, 23. Matthew xii, 36.—
i Isaiah lv, 7. Romans viii, 1. 1saiah i, 18.

V. Broken viii, 18.

V. k Psalm xix; 13. Luke xix; 8. 1 Timothy i, 13, 15.

reconciled to him, and in le

VI. m Proverbs xxviii, 13. James v, 16. Luke xvii, 3, 4... o 2 Corinthians ii, 8. Galadai

CHAPTER XV

OF GOOD WORKS

GOOD works are only succommanded in his holy word as without the warrant there by men out of blind zeal, or tence of good intentions.b

II. These good works, don to God's commandments, are evidences of a true and lively

pel,g stop the mouths of the adversaries,h and glorify God,i whose workmanship they are, created in Christ Jesus thereunto,k that having their fruit unto holiness; they may have the end, eternal life.l

at all of themselves, but wholly from the Spirit of Christ.m And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure:n yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.o

IV. They who in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate and do more than God requires, that they fall short of much, which in duty they are bound to do p

II. g Titus ii:5. 1 Timothy vi:1. Titus ii: 9, 10, 11, 12. & 1 Peter ii:15. & 1 Peter ii:12. Philippians i:11. John xv:8, 7. & Ephesians ii: 10. l Romans vi:22.

III. m John xv:5, 6. n Philippians ii:13:—Philippians iv:13. o Philippians ii:12. Hebrews vi:11, 12. Isaiah lxiv:7. 2 Peter i:3. 5, 10, 11, 12. 2 Timothy i:6. Aets xxvi:6, 7. Jude 20:21.

¹V. p Luke xvii:10. Job ix:2, 3. Galatiana

profit, nor satisfy for the d sins; q but when we have d we have done but our duty ble servants; r and because, they proceed from his spir are wrought by us, they are ed with so much weakness that they cannot endure the judgment.

VI. Yet notwithstandir believers being accepted their good works also are not as though they were unblamable and unreprova w but that he, looking upo is pleased to accept and is sincere, although accon weaknesses and imperfec

V. q Romans iii:20. Ro

VII. Works done by unregenerate man, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; y yet because they proceed not from an heart purified by faith, z nor are done in a right manner, according to the word; a nor to a right end, the glory of God; b they, therefore, cannot merit the favor of God; yet their neglect of them is displeasing unto God.

VII. y 2 Kings x:30, 31. Philippians i.15, 16, 18. z Hebrews xi:4, 6. Genesis iv:5. a 1 Corinthians xiii;3. Isaiah i:12. b Matthew vi: 2, 5, 16. c Haggai ii:14. Titus i:15.

CHAPTER XVII.

THE PERSEVERANCE OF THE SAINTS.

THEY whom God hath justified and sanctified, he will also glorify; a consequently the truly regenerated soul will never totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.

II. This perseverance depends on the unchangeable love and power of God,c the merits, advocacy,d and intercession of Jesus Christ;e the abiding of the spirit and

^{1.} a Romans viii:38, 39. b John iii:16.—
John x:28, 29. Philippians i,6. c 2 Timothy
ii:19, Jeremiah xxxi:3. 1 Peter i:5. d 1 John
ii:1. e Hebrews vii:25. Hebrews x:10, 14.

xxxii:40. Hebrews vi h John xvi 2 Thessalonians iii:3. achi iii.6. Numbers 2 Corinthians i.21, 22 xciv.14. Psalm xii.5. thians i.8, 9.

*This doctrine, altho ported by incontestible p as well as by the reason between Christ and his p er truths, it has been and The idea of eternal justif perseverance is unscript rence is insisted on by s nection with the preceding is certainly dangerous. I a superficial experience, the more allowances for weal stumbling, straying, &e, 1 mits, then press perseveral formalist or hyprocrite according to the pressure of the pressur

III. Although there are examples in the Old Testament of good men having egregiously sinned, and some of them continuing for a time therein; i yet now since life and immortality are brought clearer to light by the gospel i and especially since the effusion of the Holy Ghost on the day of Pentecost, k we may not expect the true christian to fall into such gross sins. I Nevertheless, they may through the temptations of Satan, the world and the flesh, the neglect of the means of grace, fall into sin and incur God's dis-

III. i 2 Samuel xii.9, 13, 14. j 2 Timothy i.10: k Luke xxiv.49. Acts ii:4. l Acts xvii.30, 31. Matthew xi.11.

joined together, let not his ministers put asunder. But first let them give a clear, definite description of the new birth, and then let them press the doctrine of heart and practical holiness as the sure consequence ("For by their fruit ye shall know them") and daily evidences (not the cause) of that gracious state which will insure their final perseverance.

Then this true and comfortable doctrine will not be perverted, neither will it have a tendency to licentiousness in him "whom the love of Christ constraineth," or the real christian; no, he serves and desires to serve God, with more zeal, and from pure evangelical principles, still laying the foundation in his own mind, and cherishing the principle of ascribing all the glory to God, for his conversion, his perseverance, and his final and complete redemption.

CHAPTER

THE ASSURANCE OF GRAC

ALTHOUGH hypocr regenerate men, may val selves with false hopes ar tions of being in favor of salvation; a which hope of b yet such as truly believ and love him in sincerity walk in all good conscier may in this life be certai they are in a state of grace, in the hope of the glory of (shall never make them asha

II. This certainly is not

of those graces unto which these promises are made, g the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God, h which spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker in it.k Yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. I And therefore it is the duty of every one, to give all diligence to make his calling and election sure; m that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of its assurance.n So far is it from inclining men to looseness.o

g 2 Peteri.4, 5, 10, 11. 1 John iii.14. 1 John ii. 3, and 2 Corinthians i.12. h Romans viii.15,16. i Ephesians i,13, 14. 2 Corinthians i.21, 22.

III. k Isaiah 1.10. 1 John v.13. Psalm 88 throughout, and Psalm lxxvii to the 12 verse.—
l 1 Corinthians ii.12. 1 John iv.13. Hebrews vi.11, 12. Ephesians iii.17, 18, 19. m 2 Peter i.10. n Romans vv.1, 2, 5. Romans xiv.17.—
Romans xv.13. Psalm cxix.32. Psalm iv.6, 7. Ephesians i.3, 4. o Romans vi.1, 2. Titus ii.11, 12, 14.

sudden or vehement tem withdrawing the light o and suffering even such a in darkness and to have n they never utterly destit God, and life of faith, that the brethren, that sincerit science of duty, out of w ration of the Spirit, this due time be revived, q an the mean time, they are ter despair.

IV. p Canticles v.2, 3, 6 Ephesians iv.30. Psalm l and Matthew 26.69.70,71,7 88, throughout, and Isaiah Luke xxii.32. Job xii.15. Psalm li.8, 12, with Isaiah 8, 9. Isaiah liv:7, 8. each of it; and endued him with power and

pility to keep it.a

II This law, after his fall, continued to be perfect rule of righteousness; and as such as delivered by God upon mount Sinai in n commandments, and written in two taes:b the first four commandments containig our duty towards God, and the other six ur duty to man.c

III. Besides this law, commonly called oral, God was pleased to give the people Israel, as a church under age, ceremonial ws, containing several typical ordinances, artly of worship prefiguring Christ, his races, actions, sufferings, and benefits; d and artly holding forth divers instructions of oral duties.e All which ceremonial laws e now abrogated under the New Testaent.f

IV. To them also, as a body politic, he ave sundry judicial laws, which expired toether with the state of that people, not obli-

I. a Genesis i.26. Genesis ii.17. Romans ii. 1. 15. Romans x.5. Romans v.12. 19. Gatians iii.10, 12. Ecclesiasties vii.29. Job tviii.28.

II. b James i.25. James ii.8, 10, 11, 12.omans iii.19. Romans xiii.8, 9. Deuteronoy v.32, and chap. x.4. Exodus xxxiv.1. c Matew xxii.37, 38, 39, 40. Exodus xx.3 to 18.

III. d Hebrews x.1. Galatians iv.1, 2, 3. oloseians ii.17. Hebrews 9th chapter. ex or. v.7. 2 Corinthians vi.17. f Cclossians ii.14. , 17. Ephesians ii. 15, 16.

respect of the authority
who gave it. Neither
gospel any way dissolve,
en, this way dissolve,

VI. Although true bel the law as a covenant of by justified or condemned use to them, as well as to rule of life, informing the God and their duty, it dire to walk accordingly; m dissinful pollutions of their lives; n so as, examining the they may come to further miliation for, and hatred against the law as a covenant to the condensation of the condensation of the covenant to the

IV. g See Exodus 21st chapter, 1st to 29th verse. (Matthew v.38, 39. 1 Corinth

er with a clearer sight of the need they have of Christ, and the perfection of his obedience.p It is likewise of use to the regenerate, to restrain their corruptions; in that it forbids sin; q and the threatenings of it severe to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law.r The promises of it in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof; s although not as due to them by the law as a covenant of works; t so as a man's doing good, and refraining from evil because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.v

VII. Neither are the aforementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; w the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully,

p Galatians iii:24. Romans viii:3, 4. Romans vii:24, 25. q James ii:11. Psalm exix:126.

VI. r Ezra ix:13, 14. Psalm lxxxix:30, 31, 32, 33, 34. s Psalm xxxvii:11. Psalm xix:11. Leviticus xxvi to 14th verse, and Ephesians vi: 2. Matthew v:5. t Galatians ii:16. v Romans vi:12, 14. Hebrews xii:28, 29. 1 Peter iii:8, 9, 10, 11, 12. Psalm xxxiv:12, 13, 14, 15, 16.

VII. w Galatians iii:21. Titus ii:11, 12,13

CHAPTE

CHRISTIAN LIBERTY, AN

SCIENC

THE liberty which ed for believers under the their freedom from the demning wrath of God, al law; a and in their b this present evil world and the dominion of sir afflictions, the sting of the grave, and everlast also their free access yielding obedience unt slavish fear,e but a child ling mind. All of which to believers under the 1 New Testament, the lib funthan anlanged in the

Jewish Church was subjected, g and in greater boldness of access to the throne of grace, h and in fuller communications of the free Spirit of God, than believers under the law

did ordinarily partake of.i

II. God alone is Lord of the conscience, k and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it in matters of faith or worship. l So that to believe such doctrines, or to obey such commandments out of conscience. is to betray true liberty of conscience; m and the requiring of an implicit faith; and absolute and blind obedience is to destroy liberty of conscience and reason also. n

III. They who, upon pretence of christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of christian liberty; which is, that, being delivered out of the hands of our enemies, we might verve the Lord without fear, in holiness and

Galatians v.1. Acts xv.10, 11. Galatians 1. 2, 3, 6. À Hebrews iv.14, 16. Hebrews 9, 20. i John vii.38, 39. 2 Corinthians iii. 17, 18.

I. k Romans xiv.4. l Acts iv.19. Acts iii.29. printhians vii.23. Matthew xxiii.8, 9, 10.— rinthians i.24. Matthew xv.9. m Colossians , 22, 23. Galatians i.10. Galatians ii.4. Falatians v.1. n Isaiah viii.20. Acts xvii. lohn iv.22. See also Hosea v.11—with viions xiii.12, 16, 17.

Christian liberty, shal power, or the lawful e: it be civil or ecclesias nance of God.p And of such opinions, or practices, as are contra ture or to the known pri ty, whether concernin conversation; or the pov such erroneous opinions er, in their own nature, publishing or maintaining tive to the external pear Christ hath established may lawfully be called ceeded against by th church.r

III. o Galatians v.13. i.74, 75. 2 Peter ii.19.

CHAPTER XXI.

IOUS WORSHIP AND THE SABBATH

DAY.

light of nature sheweth that there is who hath lordship and sovereignty; is good, and doeth good unto all.a acceptable way of worshipping the d is instituted by himself, and so limhis own revealed will, that he may vorshipped according to the imaginad devices of men, or the suggestions 1, under any visible representation or ler way not prescribed in the holy es.b

eligious worship is to be given to e Father, Son and Holy Ghost; and slone; c not to angels, saints, or any eature; d and since the fall not withediator; nor in the mediation of any t of Christ alone.

omans i.20. b Deuteronomy xii.32.—

7 xv.9. Matthew iv 9, 10. See also nomy xv, to 20th verse, and Exodus xx.

John v.23. 2 Corinthians xiii.14.—
viv.10. Revelations v.11, 12, 13.—
sians ii.18. Revelations xix.10. Ro5. e John x v.6, 1 Timothy ii.5.—
s ii.18.

humility, fervency, faith, l rance: l and if vocal, in a k IV. Prayer is to be mad ful, n and for all sorts of m for the dead, p nor for thos be known that they have s death. q

V. The reading of the so ly fear; r the sound preaching

V. The reading of the so ly fear; r the sound preachit able hearing of the word, i God, with understanding, ence; t singing the psalms heart; v as also the due as

III. f Philippians iv.6. h John xiv.13, 14. i Romans v.14. l Psalm xlvii.7. F Genesis xviii.27. James v.1

worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God; w besides religious oaths, x and vows, y solemn fastings, z and thanksgiving upon special occasions; a which are in their several times and seasons to be used in a holy and religious manner. b

VI. Neither prayer nor any other part of religious worship, is now, under the gospel either tied unto, or made more acceptable by any place in which it is performed, or to wards which it is directed; c but God is to be worshipped every where, d in spirit and in truth; c as in private families, f daily, g and in secret each one by himself, h so more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence, calleth thereunto.;

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his word, by a positive, moral and perpetual commandment, binding all men in all ages, he hath articularly appointed one day in seven for a

Matthew xxviii.19. Acts ii.42. 1 Corinthians. 23, to 29. x Deuteronemyvi.13. y Ecclesiass v.4, 5. Acts xviii.18. Joel ii.12. Matthew 15. 1 Cor. 7.5. a Psalm cvii. b Heb. xii.28.

71. c John iv.21, d Malachi i.11. 1 Timoii.8. e John iv.23, 24. f Jeremish x.25.—
i.5. 2 Samuel 6.18, 20. g Matthew vi.11.
ua xxiv.15. h Matthew vi.6. Ephesians i Isaiah lvi.7. Hebrews x.25. Proviii.34. Acts ii.42.

world, as the christian Sab VIII. This Sabbath is the to the Lord, when men, af ring of their hearts, and a common affairs beforehand, serve an holy rest all the da works, words and thoug worldly employments and also are taken up the whole lic and private exercises of in the duties of necessity a

VII. & See the 4th comman xx.8, 9, 10, 11. Isaiah lvi.5 ii.3. 1 Corinthians xvi.1, 2. 1 elations i.10. n Exodus xx. v.17, 18.

VIII. o Exodus xvi.23, 25, dus xxxi.15, 16. Isaiah lvi xiii.15, 16, 17, 18, 19, 21, 22.

Matthew xii.1, to 13.

ness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth.b

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence; c therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred. Yet, as in matters of weight and moment, an oath is warranted by the word of God, under the New Testament, as well as under the Old, so a lawful oath being imposed by lawful authority, in such matters ought to be taken.

III. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth.g. Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.h Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful auhority.i

IV. An oath is to be taken in the plain

^{1.} b Exodus xx.7. Leviticus xix.12. 2 Chronles vi.22, 23.

II. c Deuteronomy vi.13. d Jeremiah v.7.—
mes v.12. Exodus xx.7. e Hebrews vi.16.
viah lxv.16. f 1 Kings viii.31. Exta x.5.
VII. g Jeremiah iv.2. Exodus xx.7. h Genxxiv.2, 3, 9. i Numbers v.19, 21. Nehei v.12.

wu, amougu

V. A vow is of the like nat issory oath, and ought to be like religious care, and to b the like faithfulness.n

VI. It is not to be made but to God alone:o and that ted, it is to be made volunt and conscience of duty, in ness for mercy received, o what we want; whereby bind ourselves to necessary er things, so far and so long ly conduce thereunto.p

VII. No man may vow forbidden in the word of Go hinder any duty therein which is not in his own p performance whereof he

or ability from God.q In which respects popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no christian may entangle himself.r

VII. q Acts xxiii.12. Mark vi.26. Numbers xxx.5, 8, 12, 13. r 1 Corinthians vii.2, 9, 28.

CHAPTER XXIII.

THE CIVIL MAGISTRATE.

GOD, the supreme Lord and KING of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good, and to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil-doers.a

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto; b in the managing whereof, as they ought especially to maintain piety, justice and peace, according, to the wholesome laws of each commonwealth, c so for that end

I. a Romans xiii.1, 3, 4. 1 Peter ii.13, 14.
II. b Proverhs viii.15, 16. See letter a.—
c Psalm Ixxxii.3, 4. 2 Samuel xxiii.3. 1 Peter ii.13.

net as nursing fathers, it is magistrates to protect the chu mon Lord, without giving th any denomination of Christi rest in such a manner, that a persons whatever shall enjoy and unquestioned liberty of d ry part of their sacred function lence or danger.h And as Je appointed a regular governme line in his church, no law of wealth should interfere with. the due exercise thereof among members of any denomination according to their own professi It is the duty of civil magis tect the person and good nan people, in such an effectual n of religion or of infidelity, to offer any indignity, violence, abuse or injury to any other person whatsoever; and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.k

IV. It is the duty of the people to pray for magistrates. I to honor their persons. m to pay them tribute and other duties, n to obey their lawful commands, and to be subject to their authority, for conscience sake.o fidelity or difference in religion doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him;p from which ecclesiastical persons are not exempted; much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominion or their lives, if he shall judge hem to be heretics, or upon any other preence whatsoever.r

CHAPTER XXIV.

MARRIAGE AND DIVORCE.

ARRIAGE is to be between one man me woman; neither is it lawful for any to have more than one wife, not any

III. k 2 Samuel xxiii:3. 1 Timothy ii.1, and at large. Romans xiii.4, at large.

IV. 11 Timothy i.2 m 1 Peter ii.17. n Rons xiii.6, 7. o Romans xiii.5. Titus iii.1. Peter ii.13, 14, 16. q Romans xiii.1. Actis v.10, 11. r 2 Thessalonians ii.4. Revelas xiii.15, 16, 17, 18.

we courch with an holy venting of uncleanness.

III. It is lawful for a marry who are able with their consent, e yet it is the to marry only in the Lord such as profess the true should not marry with in other idolaters; neither sligodly be unequally yoked such as are notoriously wor maintain damnable here.

IV. Marriage ought no degrees of consanguinity den in the word; h nor car marriages be made lawful man, or consent of parties sons may live together, as The man may not marry kindred nearer in blood th

own, nor the woman of her husband's nearer in blood than of her own.k

V. Adultery or fornication, committed after a contract being detected before marriage, giveth just occasion to the innocent party to dissolve that contract. In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce, mt and after the divorce to marry another, as if the offending party were dead.n

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage; o wherein a public and orderly course of proceeding is to be observed; and the persons concerned in it left to their own wills and discretion in their own case.p

CHAPTER XXV.

OF THE CHURCH.

THE Catholic, or universal church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof-

IV. k Leviticus xx.19, 20, 21.

V. 1 Matthew i.18, 19, 20. m Matthew v. 31. 32. n Matthew xix.9. Romans vii.2. 3. VI. o Matthew xix.8. 1 Corinthians vii.15. Matthew xix.6. p Ezra x.3.

dom of the Lord Jesus and family of God.e

III. Unto this cathol. Christ hath given the min ordinances of God, for the fecting of the saints, in the of the world; and doth by and Spirit, according to he them effectual thereunto.

IV. This Catholic C

some times more, some ti And particular churches, bers thereof, are more or ing as the doctrine of the

I. α Ephesians i.10, 22, 23. Ephesians v.23, 27, 32. II. b 1 Corinthians i.2.

id embraced, ordinances administered, and iblic worship performed more or less purein them.i

V. The purest churches under heaven are bject both to mixture and error; k and some we so degenerated, as to become no church-of Christ, but Synagogues of Satan. — evertheless, there shall be always a church earth, to worship God according to his ill. m

VI. There is no other head of the church it the Lord Jesus Christ. n Nor can the ope of Rome, in any sense be head thereof; it is that anti-christ, that man of sin, and in of perdition, that axalteth himself in the turch against Christ, and all that is called od. o

Corinthians v.6, 7. Revelations 2nd and chapters.

V. k 1 Corinthians xiii.12. Matthew xiii.24, 26, 27, 28, 29, 30, 47. l Revelations xviii.2. omans xi.18, 19, 20, 21, 22. m Matthew xvi. Psalm cii.28. Matthew xxviii.19, 20.

VI. n Colossians i.18. Ephesians i.22.— Matthew xxiii.8, 9, 10. 2 Thessalonians ii.2, 4, 8, 9.

CHAPTER XXVI.

THE COMMUNION OF SAINTS.

ALL saints that are united to Christ Jespheir head, by his Spirit and by faith, we fellowship with him in his graces, suf-

y protes maintain an holy fellows in the worship of God, such other spiritual servi mutual edification;d as al other in outward things several abilities and n communion, as God offer to be extended unto all th place call upon the name III. This communion have with Christ, doth any wise partakers of the God-head, or to be equal respect; either of which to and blasphemous f Nor nion one with another, as

T. # 1 1-1

or infringe the title or property which each man hath, in his goods and possessions.g

g Acts v.4.

CHAPTER XXVII.

THE SACRAMENTS.

SACRAMEN'TS are holy signs and seals of the covenant of grace, a immediately instituted by God,b to represent Christ and his benefits, and to confirm our interest in him:c as also to put a visible difference between those that belong unto the church, and the rest of the world:d and solemnly to engage them to the service of God in Christ; accorling to his word.e

II. There is in every sacrament a spiriual relation, or sacramental union, between ne sign and things signified; whence it mes to pass, that the names and the efets of the one, are attributed to the other.f III. The grace which is exhibited in, or the sacraments, rightly used, is not conred by any power in them; neither doth efficacy of a sacrament depend upon the y or intention of him that doth administer

a Romans iv.11. Genesis xvii.7. b Matxxviii.19. 1 Corinthians xi.23. c1 Corins x.16. 1 Corinthians x1.25, 26. d Exodus xii.48. 1 Corinthians e Romans vi.3. 4. 1 Corinthians x.16. f Genesis xvii.10. Matthew xxvi.27, 28, iii.5

neither of which may be di but by a minister of the wc dained.k

V. The sacraments of the C regard of the spiritual things fied and exhibited, were, for same as those with the Nev

III. g Romans ii.28, 29. 1 h Matthew iii.11. 1 Corinthian thew xxvi.27, 28. Matthew xx IV. k Matthew xxviii.19. 1 20, 23. 1 Corinthians iv.1. H V. l 1 Corinthians x.1, 2, 3, 4

v.7, 8.

Comminans x.1, 2, 5, 4

CHAPTER XXV

nant of grace, c of his ingrafting into Christ, d of regeneration, e of remission of sins, f and of his giving up unto God, through Jesus Christ, to walk in newness of life, g which sacrament, is by Christ's own appointment, to be continued in his church until the end of the world. h

II. The outward element to be used in this sacrament is water, wherewith the party is to be baptised in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.

III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring, or sprinkling water upon the person.k

IV. Not only those that do actually profess faith in, and obedience unto Christ, i but also the infants of one or both believing parents are to be baptized.m

c Romans iv.11. Colossians ii.11, 12. d Galatians iii.27. Romans vi.5. e Titus iii.5.—f Acts ii.38. Mark i.4. Acts xxii.16. g Romans vi.3, 4. h Matthew xxviii.19, 20.

II. i Acts x.47. Acts viii.36, 38. Matthew xxviii.19.

III. k Acts ii.41. Acts xvi.33. Mark vii.4. Hebrews ix.10, 19, 20, 21.

IV. I Mark xvi.15, 16. Acts viii.37. m Genesis xvii.7, 9. Galatians iii.9, 14. Colossians ii.11, 12. Romans iv.11, 12. Acts ii.38, 39.—Acts xvi.15, 33. 1 Corinthians vii.14. Matthew xxviii.19. Mark x.13, 14, 15, 16. Luke xviii.15.

tereu; q yet notwithstands of this ordinance, the graonly offered, but really ex red by the Holy Ghost.

VII. The sacrament once to be administered, t being no example for the I tian baptism.

V. n Luke vii.30. Exod o Romans iv.11. Acts x.2, p Acts vii.13, 23.
VI. q John iii.5, 8.

CHAPTER X

THE LORD'S ST

nd to all duties which they owe unto him, nd to be a bond and pledge of their commuion with him, and with each each other, as nembers of his mystical body.a

11. In this sacrament Christ is not offered p to his Father, nor any real sacrifice made t all for remission of sins of the quick or ead, but only a commemoration of that once ffering up himself, by himself, upon the ross, once for all, and a spiritual oblation of il possible praise unto God for the same; co that the Popish sacrafice of the mass, as any call it, is most abominably injurious to thrist's one only sacrifice, the alone propisation of all the sins of the elect, and of the rhole world.

III. The I-ord Jesus hath, in his ordinace, appointed his ministers to declare his ord of institution to the people, to pray d to bless the elements of bread and wine, I thereby to set them apart from a comn to an holy use; and to take and break bread, to take the cup, and (they comnicating also themselves,) to give both to communicants; but to none who are not present in the congregation.

¹ Corinthians xi.23, 24, 25, 26. 1 Corinx.16, 17, 21. 1 Corinthians xii.13. 5 Hebrews ix.22, 25, 26, 28. c Matthew 6, 27. Luke xxii.19, 20. d Hebrews vii. 27. Hebrews x.11, 12, 14, 18. c See the institution. Matthew xxvi.26, Mark xiv.22, 23, 24. Luke xxii.19, 20.

e See the institution. Matthew xxvi.26, Mark xiv.22, 23, 24. Luke xxii.19, 20, iorinthians xi.23 to 27. f Acts xxvii.7. thians xi.20.

CHIBL.

V. The outward elemement, duly set apart to the Christ have such relation to that truly, yet sacramental sometimes called by the n they represent, to wit, the t of Christ; however in substhey still remain truly, and wine, as they were before.

VI. That doctrine which change of the substance of into the substance of Ch blood (commonly called traby consecration of a priest,

IV. g, h. Because there is pearance of a warrant of any

way, is repugnant, not to scripture alone, but even to common sense and reason; overthrows the nature of the sacrament; and has been, and is the cause of manifold super-

stitions, yea, of gross idolatries.m

VII. Worthy receivers, outwardly partaking of the visible elements of this sacrament, n do then also inwardly by faith, and really indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet, as really, but spiritually, present to the faith of believers in that ordinance as the elements themselves are, to their outward senses.

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the things signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of

VI. m Acts ii.21. 1 Corinthians xi.24, 25.—Luke xxiv.6, 39.

VII. n 1 Corinthians xi.28. 1 Corinthians v.7, 8. o 1 Corinthians x.3, 4, 16.

CHURCH CI

THE Lord Jesus, a his church, hath there ernment in the hand of tict from the civil magis

II. To these officers dom of heaven are converged they have poretain and remit sins, to against the impenitent, censures; and to open sinners by the ministry absolution from censur require. b*

I. a Isaiah ix.6, 7. 1 salonians v.12. 1 Corir ii.6. 7, 8, 9. John xviii.

III. Church censures are necessary for the reclaiming and gaining of offending brethren for deterring of others from like offences; for purging out that leaven which might infect the whole lump; for vindicating the honor of Christ, and the holy profession of the gospel; and for preventing the wrath of God which might justly fall upon the Church, if they should suffer this covenant, and the seals thereof to be profaned by notorious and obstinate offenders.c

IV. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person.d

III. c 1 Corin. chap. v. 1 Timothy v.20.-Matthew vii.6. 1 Timothy i.20. Jude ver. 23. 1 Corinthians xi.27.

IV. d 1 Thessalonians v.12. 2 Thessalonians iii.6, 14. 1 Corinthians v.4, 5, 13. Matthew xviii.17. Titus iii.10.

also signifies the Gospel Dispensation; and in the passsage from whence the above is derived, it signifies the visible church. All that is meant by the article, is that the officers of the visible church have the power to admit members into its communion—to expel the disorderly, and to restore those who, in the judgment of charity, have repented of their sins. This power is exercised by the officers of every evangelical church upon earth, and all refer to the passages quoted in the notes, attached to this article, for their authority.

churches, by virtue of the power which Christ hath g ification, and not for destr such assemblies; b and to co them, as often as they shall for the good of the church.

II. It belongeth to sync ministerially, to determine faith, and cases of conscie rules and directions for the the public worship of God, of his church; to receive and determine the same; which terminations, if consonant God, are to be received w submission, not only for with the word, but also for

may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both.e

IV. Synods and councils are to handle or conclude nothing, but that which is ecclesiastical; and are not to intermeddle with civil affairs, which concern the commonwealth, unless by way of humble petition, in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.

IV. f Luke xii.13, 14. John 18.36.

CHAPTER XXXII.

THE STATE OF MAN AFTER DEATH, AND T.IE RESURRECTION FROM THE DEAD.

THE bodies of men, after death, return to dust, and see corruption; a but their souls, (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them. b The souls of the righteous, being then made perfect in holiness, a re received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies. c And the souls of the wicked are cast into hell, where they remain in tor-

III. e Acts xvii.11. 1 Corinthians ii.5. 2 Cor-Inthians i.24. Ephesians ii.20.

I. a Genesis 3.19. Acts 13.36. b Luke 23. 43. Ecclesiastics 12.7. c Hebrews 12.23.—Philippians 1.23. 1 John 3.2. 2 Corinthians 5.1. 6.8.

bodies, and none other, ferent qualities, which sito their souls forever f

III. The bodies of the power of Christ, be the bodies of the just, I honor, and be made conf glorious body.g

d Luke 16.23, 24. Jude ver III. e 1 Thessalonians 4 15.51, 52. f Job 19.26, 27. 42, 43, 44.

III. g Acts 24.15. John pians 3.21.

CHAPTER X
THE LAST JUDG

Christ, to give an account of their thoughts, words and deeds, and to receive according to what they have done in the body, wheth-

er good or evil.d

II. The end of God's appointing this day is for the manifestation of the glory of his mercy, in the eternal salvation of the believer; e and of his justice, in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord. But the wicked who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. h

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity; is o will he have that day unknown to men, that they may shake off all carnal security, and be always watchful,

d 2 Corinthians 5.10. Ecclesiasties 12.14—Romans 2.16. Romans 14.10, 12. Matthew 12.36, 37.

II. c Matthew 25.21. f Romans 2.5,6. 2 Thescalonians 1.7, 8. Romans 9.32. g Matthew 25.31, 32, 33, 34. Acts 3.19. 2 Thessalonians 1.7. h Matthew 25.41, 46. 2 Thessalonians 1.9. Isaiah 66.24.

III. i 1 Peter 3.11, 14. 2 Corinthians 5.11 2 Thessalonians 1.5, 6, 7. Luke 21.27, 28.

Note.—The reader will have merely given the chathe scripture references. reading the references, it ry to us to have the Bible from the reference turn to verse, and examine it in it is a little additional labor, sation to the reader is amp the opinion of several bret tating said it was the better the reason mentioned, but duce the price of the book in and secure for it a better c

CATECHISM,

ADOPTED BY THE GENERAL ASSEMBLY

OF THE

Cumberland Presbyterian Church.

QUESTION. What is the chief end of man?
Answer. Man's chief end is to glorify
God and enjoy him forever.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The word of God which is contained in the scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Q. 3. What do the scriptures principally teach?

A. The scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Q. 4. What is God?

A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

Q. 5. Are there more Gods than one?

A. There is but one only, the living and true God.

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy

decreed it.

Q. 8. How doth (

A. God executeth hi of creation and provides

Q. 9. What is the w

A. The work of cre ing all things of nothing power, in the space of a good.

Q. 10. How did Go

A. God created man, ter his own image, in kness and holiness, with creatures.

Q. 11. What are Gadence?

A. God's works of most holy, wise, and and governing all his cr ling all their actions him to eat of the tree of knowledge of good and evil, upon pain of death.

Q. 13. Did our first parents continue in

the estate wherein they were created?

A. Our first parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. 14. What is sin?

A. Sin is any want of conformity unto, or transgression of the law of God.

Q. 15. What was the sin whereby our first parents fell from the estate wherein

they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their coveting and eating the forbidden fruit.

Q. 16. Did all mankind fall in Adam's

first transgression?

- A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.
- Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate, whereinto man fell, consists in Adam's first sin, the want of original righteousuess, and the corruption of his whole nature, which is com-

men notever.

Q. 20. Did God leave a ish in the estate of sin and A. No; God, out of his

ure and love, did provide mankind, by giving his atonement for them, that should not perish, but have

Q. 21 Who is the Reelect or true believer?

A. The only Redeemer true believer, is the Lord. being the eternal Son of C and so was and continuet man, in two distinct nature forever.

Q. 22. How did Christ God, become man?

A. Christ, the Son of C by taking to himself a true onable soul, being conceive

king, both in his estate of humiliation and exaltation.

Q. 24. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.

Q. 25. How doth Christ execute the of-

fice of a priest?

- A. Christ executeth the office of a priest in his once offering up himself a sacrifice to satisfy divine justice, and reconcile us to God, and making continual intercessions for us.
- Q. 26. How doth Christ execute the office of a king?
- A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us and in restraining and conquering all his and our enemies.
- Q. 27. Wherein did Christ's humiliation consist?
- A. Chr st's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried and continuing under the power of death for a time.
- Q. 28. Wherein consisteth Christ's exaltation?
- A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the

the redemption purchase

A. The Spirit applied tion purchased by Christ in us, and thereby uniti the effectual working of

Q. 31. What is the w

A. The work of Ged' vincing us of our sin and ing our minds in the kr and renewing our will, he enable us to embrace Jesi fered to us in the gospel.

Q. 32. What benefits in this life, that are united - A. They that are unit this life partake of just sanctification, and the sevin this life do either ac from them.

Q. 33. What is justific Instifaction :

whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. 35. What is sanctification?

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. 36. What are the benefits which in this life do accompany or flow from justification,

adoption and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. 37. What benefits do believers receive from Christ at their death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies being still united to Christ, do rest in their graves till the resurrection.

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up to glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Q. 39. What is the duty which God requireth of man?

ly comprehended!

A. The moral law is hended in the ten comma

Q. 42. What is the simandments?

A. The sum of the ten to love the Lord our God with all our soul, with all with all our mind; and ou selves.

Q. 43. What is the | commandments?

A. The preface to the t is in these words "I am t which brought thee out of and out of the house of be Q. 44. What doth the

commandments teach us?

A. The preface to the t

teacheth us, that because and our God and Redeen

A. The first commandment requireth us to know, and acknowledge God to be the only true God; and our God; and to worship and gloryfy him accordingly.

Q. 47. What is forbidden in the first com-

mandment?

A. The first commandment forbiddeth the denying. or not worshipping and glorifying the true God, as God, and our God; and the giving that worship and glory to any other, which is due to him alone.

Q. 48. What are we specially taught by these words (before me) in the first com-

mandment?

A. These words (before me) in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.

Q. 49. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them. For I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Q. 50. What is required in the second

commandment?

commandment?

A. The second commandmen the worshipping of God by imother way not appointed in his v

Q. 52. What are the reasons the second commandment?

A. The reasons annexed to commandment, are God's sover us, his propriety in us, and the : to his own worship.

Q. 53. Which is the third ment?

A. The third commandme shalt not take the name of the ' in vain: for the Lord will not h less that taketh his name in va

Q. 54. What is required commandment?

A. The third commandre the holy and reverend use o' "ibutes, ordinances, v

mandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

- Q. 57. Which is the fourth commandment?
- A. The fourth commandment is, Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

Q. 58. What is required in the fourth commandment?

- A. The fourth commandment requireth the keeping holy to God, such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy sabbath to himself.
- Q. 59. Which day of the seven hath God appointed to be the weekly sabbath?
- A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian sabbath.

to be taken up in the work mercy.

Q. 61. What is forbide commandment?

A. The fourth comman the omission or careless peduties required, and the p by idleness, or doing that sinful, or by unnecessary or works, about our world and recreations.

Q. 62. What are the reather fourth commandment?

A. The reasons annexed commandment are God's days of the week for our ow his challenging a special passeventh. his care as

preserving the honor and performing the duties belonging to every one in their several places and relations, as superiors, inferiors or equals.

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against the honor and duty which belongeth to every one in their several places and relations.

Q. 66. What is the reason annexed to

the fifth commandment?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

Q. 67. Which is the sixth commandment?

- A. The sixth commandment is, Thou shalt not kill.
- Q. 68. What is required in the sixth commandment?
- A. The sixth commandment requireth all lawful endeavors to preserve our own life and the life of others.
- Q. 69. What is forbidden in the sixth commandment?
- A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.
- Q. 70. What is the seventh commandment?
- A. The seventh commandment is, Thou shult ret commit adultry.

all unchaste thoughts, wo Q. 73. Which is the

Q. 73. Which is the ment?

A. The eighth comm: shalt not steal.

Q. 74. What is required

A. The eighth comm the lawful procuring a wealth and outward estat others.

Q. 75. What is forbic commandment?

A. The eighth common whatsoever doth, or mour own, or our neighbourd estate.

Q. 76. Which is the ment?

A. The ninth comm

tween man and man, and of our own and our neighbor's good name, especially in witness bearing.

Q. 78. What is forbidden in the ninth

commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Q. 80. What is required in the tenth

commandment?

- A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit towards our neighbor, and all that is his.
- Q. 81. What is to the tenth commandment?
- A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions or affections to any thing that is his.
- Q. 82. Is any man able perfectly to keep the moral law?

A. No.

- Q. 83. Are all the transgressions of the law equally heinous?
 - A. Some sins in themselves, and by rea-

A. To escape the due to us for sin. God in Jesus Christ, repei the diligent use of a whereby Christ combenefits of redemptio Q. 86. What is fa

A. Faith in Jesus (
whereby we receive a
for salvation, as he i
gospel.

Q. 87. What is re

A. Repentance unt whereby a sinner, ou his sin, and appreh of God in Christ, do tred of sin, turn from purpose of, and ende dience.

Q. 88. What are 1

- Q. 89. How is the word made effectual to salvation?
- A. The spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convicting and converting sinners, and of building them up in holiness, and comfort through faith unto salvation.
- Q. 90. How is the word to be read and heard, that it may become effectual to salvation?
- A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation and prayer; receive it with faith and love, lay it up in our hearts and practice it in our lives.
- Q. 91. How do the sacraments become effectual means of salvation?
- A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his spirit in them that by faith receive them.

Q. 92. What is a sacrament?

- A. A sacrament is an holy ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the new covenant are represented, sealed and applied to believers.
- Q. 93. Which are the sacraments of the New Testament?
- A. The sacraments of the New Testament are baptism and the Lord's Supper.

Q. 94. What is baptism?

the Lord's.

Q. 95. To whom is baptism to be a cred?

A. Baptism is not to be administ my who are out of the visible chur they profess their faith in Christ, and ence to him, but the infants of such members of the visible church, are baptized.

Q. 96. What is the Lord's Supp

A. The Lord's Supper is a sac wherein by giving and receiving by wine according to Christ's appoint death is shewed forth; and the word vers are, not after a corporeal and caner, but by faith made partakers of and blood, with all his benefits, to it all nourishment and growth in a sequired to the

unto God, for things agreeable to his will in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. 99. what rule hath God given for our

direction in prayer?

A. The whole word of God is of use to direct us in prayer, but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*.

Q. 100. What doth the preface of the

Lord's prayer teach us?

A. The preface of the Lord's prayer, which is (Our Father which art in heaven) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us, and that we should pray with and for others.

Q. 101. What do we pray for in the first

petition?

A. In the first petition, which is (Hallowed be thy name,) we pray that God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose of all things to his own glory.

Q. 102. What do we pray for in the sec-

ond petition?

A. In the second petition, which is, (Thy kingdom come,) we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Q. 104. What do we pray

pet:tion?

A. In the fourth petition, us this day our daily brea of God's free gift we may tent portion of the good and enjoy his blessing wit Q. 105. What do we proceed the control of the control

petition?

A. In the fifth petition, forgive us our debts as we ors,) we pray that God, would freely pardon all ou are the rather encouraged his grace we are enabled forgive others.

Q. 106. What do we p

power, and the glory, forever. Amen.) teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power and glory to him; and in testimony of our desire and assurance to be heard, we say, Amen.

THE TEN COMMANDMENS.

EXODUS XX.

GOD spake all these words, saying, I am the Lord thy God. which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

- II. Thou shalt not make unto thee any graven image, or any likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the wa'er under the earth. Thou shalt not bow down thyself to them nor serve them: For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.
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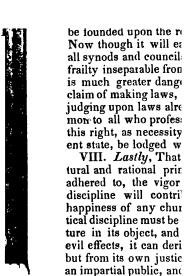
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IV. That truth is in order to goodnessand the greater touchstone of truth, its tendency to promote holiness; according to our Saviour's rule, "by their fruits ye shall know them." And that no opinion can be either more pernicious or more absurd, than that which bringeth truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, they are persuaded that there is an inseparable connection between faith and practice, truth and duty. Otherwise, it would be of no consequence either to discover truth, or to embrace it.

V. That while under the conviction of the above principle, they think it necessary to make effectual provision, that all who are admitted as Teachers, be sound in the faith; they also believe, that there are truths and forms, with respect to which men of good characters and principles may differ: And in all these, they think it the duty both of private christians and societies, to exercise mutual for bearance towards each other.

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III. d Galatians i.21, 22. Revelations i.4,

Q.95. To whom is tered?

A. Baptism is not a any who are out of the they profess their faith ence to him, but the in members of the visible baptized.

Q. 96. What is the

A. The Lord's Sup wherein by giving and wine according to Chris death is she wed forth; at vers are, not after a corpo ner, but by faith made p and blood, with all his b itual nourishment and gr Q. 97. What is requ

unto God, for things agreeable to his will in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. 99. what rule hath God given for our

direction in prayer?

A. The whole word of God is of use to direct us in prayer, but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*.

Q. 100. What doth the preface of the

Lord's prayer teach us?

A. The preface of the Lord's prayer, which is (Our Father which art in heaven) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us, and that we should pray with and for others.

Q. 101. What do we pray for in the first

petition?

A. In the first petition, which is (Hallowed be thy name,) we pray that God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose of all things to his own glory.

Q. 102. What do we pray for in the sec-

ond petition?

A. In the second petition, which is, (Thy kingdom come,) we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

uo in neaven.

Q. 104. What do we pr pet:tion?

A. In the fourth petition us this day our daily bre of God's free gift we may tent portion of the good and enjoy his blessing with

Q. 105. What do we p

petition?

A. In the fifth petition, forgive us our debts as we ors,) we pray that God, would freely pardon all our are the rather encouraged to his grace we are enabled f forgive others.

Q. 106. What do we pra

power, and the glory, forever. Amen.) teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power and glory to him; and in testimony of our desire and assurance to be heard, we say, Amen.

THE TEN COMMANDMENS.

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RULING elders are properly the representatives of the people, chosen by them for the purpose of exercising government and

b Acts xx.28. c Jeremiah iii.15. 1 Peter v. 2, 3, 4. d 1 Corinthians iv.1. 2 Corinthians iii.6. e 1 Peter v.1. Titus i.5. 1 Timothy v. 1, 17, 19. f Malachi ii.1. Rev. i.20. Rev. ii.1. Revelation iii.1, 7. g 2 Corinthians v.20.—Ephesians vi.20. h Luke xii.42. 1 Corinthians iv.1, 2.

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VI. The Prestytery sha own adjournment; and whe shall require a meeting, a time to which the judicator ed, the moderator shall, with or at the request of two m elders, the elders being of gations, call a meeting of the presbytery, by a circular letter sent to every minister, and to the session of every vacant corgrega-tion having a right to send a representative to the judicatory, in due time previous to the meeting; which time shall be ascertained and recorded by each presbytery, and shall not be less than ten days; and nothing shall be transacted; at such special meeting besides the particular business for which the judicatory has been thus convened.

VII. At each meeting of the presbytery a sermon shall be delivered, if convenient; and every particular session shall be opened and concluded with prayer. The roll shall be called, and the meeting recorded by the clerk, who shall enter the names of the members present and also of those ministers who are absent.

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THE SYNOD AND ITS POWERS.

SEC. I. As a presbytery is the convention of the bishops (or ordained ministers) and elders within a certain district, so a synod is a convention of the bishops (or ordained ministers) and elders within a larger district, including three or more presby teries.

II. It shall be the duty of each minister to bring with him an elder to sit in Synod, and five ministers with as many elders, if preIV. It shall be the dut to forward their minutes for succeeding General Assem

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CHAPTER XI.

THE GENERAL ASSEMBLY.

SEC. I. The general assembly is the highest judicatory of the Cumberland Presbyterian church, and shall represent in one body all the particular churches of this denomination, and shall bear the style and title of the General Assembly of the Cumberland Presbyterian Church in the United States of America.

II. The General Assembly shall consist of a delegation of bishops and elders from each presbytery in the following proportion—viz. each presbytery shall send one minister and one elder, each presbytery consisting of twelve or more ministers, shall send two ministers and two elders, and no presbytery shall be entitled to a representation of more than two ministers and two elders, and these delegates thus appointed shall bear the title of commissioners to the General Assembly.

III. Any twelve or more of these commissioners, one half of whom shall be ministers, being met on the day and at the place appointed, shall be competent to form a General Assembly and to proceed to business.

IV. The General Assembly shall admit

der their care as shall be word of God and the co church.

V. The General Assem tute the bond of union, p dence and mutual confidence churches.

VI. To the Assembly power of consulting reason in all controversies respecti discipline; of reproving war testimony against error, in morality in practice in any tery, or synod; of correspon churches; of putting a stop contentions and disputations al, of recommending and a mations of manners, and of ity, truth and holiness throu ches, and of altering discard

the presbyteries in writing, approving there-

VIII. Each presbytery shall appoint its commissioners at any presbytery not more than eight months previous to the meeting of the General Assembly, a certificate of which appointment shall be presented to the clerk of the meeting of the General Assembly.

IX. The General Assembly shall meet at least once in every two years, their first meeting shall be on the third Tuesday in May, 1829, at Princeton, Caldwell county, State of Kentucky, and then as they may appoint; and if there be not a quorum present they shall have power to adjourn from day to day, till a sufficient number shall have met to constitute a General Assembly.

X. On the day to which the General Assembly stands adjourned, the moderator of the last General Assembly, if present, or in case of his absence, the senior minister present shall open the meeting by delivering a sermon, implore the divine blessing, and preside as moderator, till a moderator and clerk be chosen.

XI. The General Assembly shall not infringe upon the liberties and privileges with which the constitution invests the several synods and presbyteries of our church.

XII. The General Assembly shall appoint a stated clerk, who shall keep and preserve all minutes, documents and papers, committed to his care; and carry or send by a faithful messenger all the minutes and papers of

CHAF

COMMISSIONERS TO

sec. 1. THE col eral Assembly shall; the presbytery from last stated meeting the meeting of the C vided, that there be; tween that time and t sembly, for their cotheir duty in due seas bytery may make the stated meeting, not n preceding the meeting.

ommission under the hand of the moderator ad clerk, in the following or like form,

"The presbytery of being met at day of doth hereby appoint in the ishops of the congregation of ing elders in the congregation of as the ase may be,) [to which the presbytery may f they think proper, make a substitution in he following form-or in case of his abence, then bishop of the congregation for ruling elder in the congregation ١f as the case may be; to be a comηſ nissioner in behalf of this presbytery, to the next General Assembly of the Cumberland Presbyterian Church, to meet at day of A. D. or wherever and whenever the said Assembly may happen to

whenever the said Assembly may happen to sit; to consult, vote and determine, on all things that may come before that body, according to the principles and constitution of this church and the word of God. And of his diligence herein, he is to render an ac-

count at his return.

Signed by order of the Presbytery.

MODERATOR.

Clerk."

And the presbytery shall make record of

the appointment.

be delivered to the clerk of the Assembly, in proper season, that he may have the roll of the Assembly completed before the first session. Commissions, not produced at the opening of the Assembly, shall afterwards be delivered only when no other hydrogen is because the contract of the season of the Assembly of the As

Assembly.

IV. Each session of the all other judicatories of the o introduced and concluded v And the whole business of being finished, and the vote dissolving the present Assemi ator shall say from the chair, the authority delegated to me let this General Assembly be I do hereby dissolve it, and Assembly, chosen in the s meet-at on the After which he shall r thanks to God for his merc pronounce on those prese

benediction.
To order as far as p

governed, it is proper here to prescribe e modes in which ecclesiastical rulers shall ordained to their respective offices.

II. Every congregation shall elect perns to the office of ruling elder, and to the fice of deacon, or either of them, in the ode most approved and in use in that conegation.

III. When any person shall have been ected to either of these offices, and shall we declared his willingness to accept there, he shall be set apart in the following man-

IV. The minister shall propose to him, in a presence of the congregation, the followr questions, viz:

1. Do you believe the scriptures of the d and New Testament, to be the word of od, the only infallible rule of faith and praces?

2. Do you sincerely receive and adopt e confession of faith of this church, as conining the system of doctrine taught in the ply scriptures?

3. Do you approve of the government and scipline of the Cumberland Presbyterian hurch, as exercised in these Unired States?

4. Do you accept the office of ruling elder r deacon, as the case may be,) in this conegation, and promise faithfully to endeavor perform all the duties thereof, as God ay enable you?

After having answered these questions in

CHAPTE

LICENSING CANDIDATES,

TO PREACH TH

THE holy scriptures trial be previously had be ordained to the mini that this sacred office m by being committed to men, a and that the chu opportunity to form a specting the talents of the are to be instructed and a purpose presbyteries shaders to preach the gospel; tent trial of their talents, the churches a good reductions and the same an

and of their being regular members of some particular church. And it is the duty of the presbytery, for their satisfaction, with regard to the real piety of such candidates, to examine them respecting their experimental acquanitance with religion, and the motives which influence them to desire the sacred office.c And their internal call to this important work; d and it is recommended that the candidate be required, to produce, before he be licensed, testimonials of his having received, at least, a good English education, because it is highly reproachful to religion, and dangerous to the church, to entrust the holy ministry to weak and ignorant men.e And in order to make trial of his talents, to explain and vindicate, and practically to enforce the doctrines of the gospel. the presbytery shall require of him, a written discourse on some common head of divinity from time to time, at successive sessions till they shall have obtained satisfaction, as to his piety and aptness to teach in the churches.

HI. That the most effectual measures may be taken to guard against the admission of insufficient men into the sacred office, the presbytery is required to enjoin it upon all candidates to exercise their gifts in public exhortation among the churches, and also care-

[:] Romans ii.21, in connection with the letter a.

God, the only intallibl practice?

2. Do you sincerely be confession of faith of this ing the system of doctrine scriptures?

3. Do you promise to s ty and purity of the church

4. Do you promise to the Lord, to this presbyte er presbytery of this chu of which you may be?

V. The candidate havi questions in the affirmativ ator having offered up a the occasion, he shall add candidate, to the followin name of the Lord Jesus C authority which he hath for its edification, we do

ceived testimonials in favor of of his good moral character; of his being in the communion of the church; proceeded to take the usual parts of trial for his licensure .-And he having given satisfaction, as to his aptness to teach; as to his experimental acquaintance with religion; as to his internal call to the work of the ministry; and as to his proficiency in divinity; the presbytery did, and do hereby express their approbation of all these parts of trial. And he having adopted the confession of faith of this church and satisfactorily answered the questions, appointed to be put to candidates to be licensed, the presbytery did, and do hereby license him, the said to peach the gospel of Christ; as a probationer for the holy ministry, within the bounds of this presbytery, or wherever God in his providence may cast his lot."

VI. When any candidate shall, by the permission of his presbytery, remove without its limits, an extract of this record, accompanied with a presbyterial recommendation signed by the clerk, shall be his testimonials, to the presbytery under whose care he shall come.

CHAPTER XV.

ORDINATION OF BISHOPS OR EVANGELISTS.

AS ordination, or setting apart to the



licensed, or to ordain hi him unqualified for ordi

III. But when any licer, shall have preached the presbytery; and one congregations, shall have ordination, then the preached aday for the purpose of principles and agreeable follow, viz:

IV. Trials for ordina a careful examination a tioner's) acquaintance religion—his internal can his knowledge of natura ogy—of philosophy—of graphy—of English graphy—of thistory, also as the careful of the careful of

the constitution, the rules and principles of the government and discipline of the church; together with such written or extempore discourse, founded on the word of God, as to

the presbytery shall seem proper.

V. The presbytery being fully satisfied with his qualifications for the sacred office; and the day appointed for ordinations being come, and the presbytery convened, a member of the presbytery previously appointed to that duty, shall preach a sermon adapted to the occasion. The same or another member appointed to preside in this business, shall afterwards briefly recite from the pulpit in the audience of the people, the proceedings of the presbytery preparatory to this transaction; he shall point out the nature and importance of the ordinance; and endeavor to impress the audience with a proper sense of the solemnity of the transaction.

Then addressing himself to the candidate he shall propose to him the following questions: viz.

- 1. Do you believe the scriptures of the Old and New Testament to be the word of God, the only infallible rule of faith and practice?
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ene salvation of your lettow I

6. Do you promise to be zeful as God may enable you the truths of the gospel, and peace of the church, whatevor opposition may arise unto count?

7. Do you engage, throug faithful in the discharge of puduties as a christian and minis tobe exemplary in your walk a before the flock of God and b

VI. The candidate has these questions in the affirm erator, or some other appoint pose, shall require him to kn most convenient place, thei bishop shall, by prayer, and on the hands of the presbytes the apostolic example, solem to the holy office of the goss

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CHAPTER XVI.

A MINISTER SETTLING, AND REMOVING.

NO minister, either ordained or licensed, shall take the charge of any congregation or congregations, as their stated pastor, without the consent of the presbytery. And when such consent is obtained, either party shall be liable to censure that do not perform their engagements, agreeably to their mutual agreements. And when such union does take place between a pastor and the people, it shall not be dissolved, only by mutual consent, or the consent of the presbytery—which consent either party shall always obtain by application, and offering sufficient reason why it should be.

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CHAPTER XVI

MODERATORS.

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IV. The moderator of the be chosen from year to year meeting of the presbytery, as may think best. The mode nod shall be chosen at each i judicatories; and the last mishall open the meeting with shall hold the chair till a nichosen.

CHAPTER >

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CLERKS.

EVERY judicatory shall choose a clerk, to record their transactions, whose continuance shall be during pleasure. It shall be the duty of the clerk, besides recording the transactions, to preserve them carefully; and to grant extracts from them, whenever properly required; and such extracts, under the hand of the clerk, shall be considered as authentic vouchers of the fact which they declare, in any ecclesiastical judicatory, and to every part of the church.

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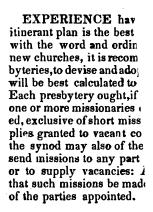
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CHAPTER X

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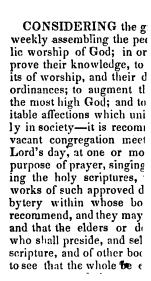
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FORMS OF PROCESS

IN THE

Judicatories of this Church.

CHAPTER I.

WITH regard to scandals or offences that may arise in our churches, we agree to observe the following rules of proceeding.

- 1. Inasmuch as all baptized persons are members of the church, they are under its care; and when they have arrived at the years of discretion, they are bound to perform all the duties of church members.
- 2. No accusation shall be admitted as the foundation of a process before an ecclesiastical judicatory, but where such offences are alleged, as appear, from the word of God, to merit the public notice and censure of the church. And, in the accusation, the times, places, and circumstances should be ascertained, if possible; that the accused may have an opportunity to prove an alibi; or extenuate or alleviate his crime.
- 3. No complaint or information, on the subject of personal and private injuries, shall be admitted; unless those means of reconcil.

of the church; because the spreading of scandal hardens a guilty, grieves the godly, and gion. And if any private chridustriously spread the knowl fence, unless in prosecuting proper judicatories of the churliable to censure, as an uncand his brother.

4. When complaint is mad cognizable before any judica shall be done at the first meet consent of parties, than to give a copy of each charge, with the witnesses to support it; an all concerned, to appear at the of the judicatory, to have the heard and decided. Notice to the parties concerned, at I previously to the meeting of t

refuses to obey the citation, he shall be cited a second, and third time; and if he still continue to refuse, he shall be excluded from the communion of the church, for his contumacy, until he repent.

7. No crime shall be considered as established by a single witness, unless there be strong corroborating circumstances, or infer-

ential proof.

- 8. The oath, or affirmation, to be taken by a witness, shall be administered by the moderator,* and shall be in the following, or like terms: "I solemnly promise, in the presence of the omniscient and heart-searching God, that I will declare the truth, the whole truth, and nothing but the truth; according to the best of my knowledge, in the matter in which I am called to witness, as I shall answer it to the great Judge of quick and dead."
- 9. The trial shall be open, fair and impartial. The witnesses shall be examined in the presence of the accused; or at least after he shall have received due citation to attend, and he shall be permitted to ask any questions tending to his own exculpation.
- 10. No witness afterwards to be examined, shall be present during the examination of another witness, on the same case.
 - 11. The testimony given by witnesses,

^{*}In vacaat congregations, the presiding elder of the session on business, shall administer the oath when a minister is not present.

And, in case of references, of appindicatory appealed from shall send tic copies of the whole process to the judicatories.

13. The person found guilty shal monished, rebuked, or excluded church privileges, as the case sha to deserve; and this only till he g factory evidence of repentance.

14. The sentence shall be published in the church or churches which hoffended. Or, if it be a matter of a portance, and it shall appear most cation not to publish it, it may past the judicatory.

15. Such gross offenders, as we reclaimed by the private or public tions of the church, are to be cut its communion, agreeably to our rection. Mat. xviii, 17, and the injunction respecting the incestuo.

16. All processes in cases of scandal shall commence, within the space of one year after the crime shall have been committed, unless it shall have become recently flagrant.

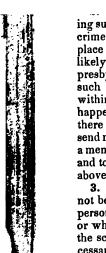
17. When any member shall remove from one congregation to another, he shall produce proper testimonials of his church-membership, before he be admitted to church-privileges; unless the church to which he removes, has other satisfactory means of information.

CHAPTER II.

PROCESS AGAINST A BISHOP OR MINISTER.

AS the success of the gospel, in a great measure, depends upon the credit and good report of its ministers, each presbytery ought with the greatest attention, to watch over all their members; and be careful to censure them, when necessary, with impartiality.

1. Process, against a gospel minister, shall always be entered before the presbytery of which he is a member. And, in case it shall be found that the facts with which he shall be charged, happened without the bounds of his own presbytery, they shall send notice to the presbytery within whose bounds they did happen, and desire that presbytery, either (if within convenient distance) to cite the witnesses to appear as



ing supposed to be guil crimes, at such a distarplace of residence, as the likely to become otherw presbytery to which he such case, be the duty within whose bounds thappened, after satisfyi there is probable grouns and notice, to the presby a member; who are to p and to take the proof above directed.

3. Process against a group be entered upon, unpersons undertake to mor when common fame at the scandal, that the precessary to prosecute and ter, for the honor of religious against a group and ter, for the honor of religious against a group and ter, for the honor of religious against a group against a

ty of a private censurable fault, he should warn him in private. But if he persist in it, or it become public he should apply to some other bishop of the presbytery, for his advice in the matter.

5. When complaint is laid before the presbytery, it must be reduced to writing; and nothing farther is to be done at the first meeting, unless by consent of parties, than giving the minister a full copy of the charges, with the names of the witnesses annexed thereto: and citing all parties, and their witnesses, to appear and be heard at the next meeting; which meeting shall not be sooner than ten days after such citation.

6. At the next meeting of the presbytery the charges must be read to him, and his answers heard. If it appear necessary to proceed further, the presbytery ought to labor to bring him to confession. And if he confess, and the matter be base and flagitious; such as drunkenness, uncleanness, or crimes of a higher nature, however penitent he may appear, to the satisfaction of all, the presbytery must, without delay, suspend him from the exercise of his office, or depose him from the ministry; and appoint him a due time to confess publicly before the congregation offended, and to profess his repentance.

7. The prosecutor shall be previously warned, that, if he fail to prove the charges, he must himself be censured as a slanderer of the gospel ministry, in proportion to the malignity, or rashness that shall appear in

the prosecution.



not confess; but deny the finm; if, on hearing the wiges appear important and the presbytery must, nev him, and suspend or depote to the nature of the offence

10. Heresy and schisinature as to infer depo ought to be carefully conthey strike at the vitals of industricusly spread; or from the weakness of the ing, and are not likely to

11. A minister under or schism, should be tree and brotherly tendernes ferences ought to be held per admonitions admin some more dangerous er comes necessary. But t

13. A minister deposed for scandalous conduct, may not be restored, even on his deepest sorrow for sin; without some time of eminent and exemplary, humble and edifying conversation to heal the wound made by his scandal.

14. As soon as a minister is deposed, his

congregation shall be declared vacant.

DIRECTORY

For the worship of God in the Cumberland Presbyterian Church.*

CHAPTER I.

SANCTIFICATION OF THE LORD'S DAY.

SEC. 1. IT is the duty of every person to remember the Lord's Day; and to prepare for it, before its approach. All worldly business should be so ordered, and seasonably laid aside, as that we may not be hindered thereby from sanctifying the Sabbath, as the holy scriptures require.

^{*}The scripture-warrant for what is specified in the various articles of this directory, will be found at large in the Confession of Faith, in the places where the same subjects are treated in a doctrinal form.

may be lawful on other c much as possible from wo conversation.

III. Let the provisions, the family on that day, b servants or others be not it ed from the public worship dered, from sanctifying the

IV. Let every person a morning, by secret and puthemselves and others, espisistance of God to their miblessing upon his ministry scriptures, and by holy mefor communion with God in nances.

V. Let the people be can at the appointed time; that, I at the beginning, they may

poor, and in performing such like duties of piety, charity and mercy.

CHAPTER II.

ASSEMBLING OF THE CONGREGATION AND THEIR BEHAVIOR DURING DIVINE SER-

VICE.

Sec. 1. WHEN the time appointed for public worship is come, let the people enter the church and take their seats in a decent, grave, and reverend manner.

II. In time of public worship, let all the people attend with gravity and reverence; forbearing to read any thing, except what the minister is then reading or citing; abstaining from all whisperings; from salutations of persons present or coming in; and from gazing about, sleeping, smiling, and all other indecent behavior.

CHAPTER III.

PUBLIC READING OF THE HOLY SCRIPTURES.

Sec. I. The reading of the holy scriptures, in the congregation, is a part of the public worship of God, and ought to be performed by the ministers and teachers.

II. The holy scriptures of the Old and New Testaments shall be publicly read, from ing regard to the time, that nei singing, praying, preaching, or dinance, be disproportionate the other; nor the whole rendered too tedious.

CHAPTER IV.

SINGING OF PSALMS, HYMNS, AL SONGS.

Sec. 1. It is the duty of chri God, by singing psalms, or hy in the church, as also privatel

II. In singing the praises to sing with the spirit, and vistanding also; making melody unto the Lord. It is also proportional transfer of the same knowledge of

CHAPTER V.

PUBLIC PRAYER.

Sec. 1. AFTER singing a psalm, or hymn, it is proper that before sermon there should be a full and comprehensive prayer. First, Acknowledging the glory and perfections of God, as they are made known to us in the works of creation; in the conduct of Providence; and in the clear and full revelation he hath made of himself in his written Second, giving thanks to him for all his mercies of every kind; general and particular, spiritual and temporal, common and special; above all for Christ Jesus. his unspeakable gift, and the hope of eternal life through him. Third, Making humble confession of sin, both original and actual; acknowledging, and endeavoring to impress the mind of every worshipper with a deep sense of the evil of all sin, as such; as being a departure from the living God; and also taking a particular and affecting view of the various fruits which proceed from this root of bitterness—as sins against God, our neighbor, and ourselves; sins in thought, in word and in deed; sins secret and presumptuous; sins accidental and habitual. Also the aggravations of sin; arising from knowledge or the means of it; from distinguishing mercies; from valuable privileges; from breach of vows, &c. Fourth, Making earnest suppli-



poral mercies, that may be passage through this vale o remembering to view them: channel of covenant love, at subservient to the preservat of the spiritual life. Fifth, 1 ery principle warranted in our own necessity: the all su the merit and intercession and the glory of God in the piness of his people. for others, including the wh kind; the kingdom of Chris universal; the church or chu we are more particularly co terest of human society in ; community to which we im all that are invested with ci ministers of the everlasting rising generation; with wh prayers, to the circumstances that occasion for them.

It is easy to perceive, that in all the ling directions there is a very great iss and variety; and it is committed to dgment and fidelity of the officiating to insist chiefly on such parts, or to a more or less of the several parts, as he e led to by the aspect of providence; articular state of the congregation in he officiates: or the exercise of his leart at the time. But we think it ney to observe, that although we do not ve, as is well known, of confining minto set, or fixed forms of prayer for puborship; yet it is the indispensable duty ry minister, previously to his entering office, to prepare and qualify himself is part of his duty, as well as for preach-He ought, by a thorough acquaintance he holy scriptures; by reading the best s on the subject; by meditation; and by of communion with God in secret; to vor to acquire both the spirit and the prayer. Not only so, but when he is er on particular acts of worship, he dendeavor to compose his spirit, and est his thoughts, for prayer, that it may rformed with dignity and propriety, as is to the profit of those who join in it; nat he may not disgrace that important e by irregular, or extravagant effu-



great attention should be pa of performing it. Every n give diligent application to to prove himself a works eth not to be ashamed; the word of truth.

II. The subject of a se some verse, or verses of so object to explain, defend, a part of the system of divine out the nature, and state the gation of some duty. A te merely a motto, but should doctrine proposed to be has per also that large portions sometimes expounded, and proved, for the instruction of the meaning and use of the

III. The method of premuch study, meditation and

level to the understanding of the meanest of their hearers; carefully avoiding ostentation, either of parts or learning. They ought also to adorn, by their lives, the doctrine which they teach; and to be examples for believers, in word, in conversation, in charity, in spirit, in faith, in purity.

IV. As one primary design of public ordinances, is to pay social acts of homage to the most high God, ministers ought to be careful, not to make their sermons so long as to interfere with, or exclude the more important duties of prayer and praise; but preserve a just portion between the several parts of public worship.

V. The sermon being ended, the minister is to pray, and return thanks to almighty God, then let a psalm or hymn be sung; a collection* raised for the poor, or other purposes of the church, and the Assembly dismissed with the apostolic benediction.

CHAPTER VII.

ADMINISTRATION OF BAPTISM.

Sec I. BAPTISM is not to be unnecessarily delayed: nor to be administered, in any case, by any private person, but by a minister of Christ, called to be the steward of the mysteries of God.

^{*}The session must judge when it is expedient to make collections.

presented, by one of bonne signifying their desire that the chaptized.

IV. Before baptism, let the some words of instruction, respestitution, nature, use and ends chance: Shewing,

stitution, nature, use and ends c nance: Shewing,
"That it is instituted by Chr
"a seal of the righteousness of
the seed of the faithful have n
"to this ordinance, under the
"the seed of Abraham to circument that
"manded all nations to be ban
"blessed little children, decl
"such is the kingdom of hea
"are, by nature, sinful, guilty
"and have need of cleansing!
"Christ, and by the sanctify

" of the Spirit of God."

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"adopted by the church, for their direction and assistance in the discharge of this important duty; that they pray with and for it; that they set an example of piety and godliness before it; and endeavor by all means of God's appointment, to bring up their child in the nurture and admonition of the Lord."

Sec. 5. Then the minister is to pray for a blessing to attend this ordinance; after which, calling the child by its name, he shall say,

"I baptise thee, in the name of the Father, and of the Son and of the Holy Ghost."

As he pronounces these words he is to baptise the child with water; by pouring or sprinkling it on the face of the child, without adding any other ceremony; and the whole shall be concluded with prayer.

Although it is proper, that baptism be administered in the presence of the congregation; yet there may be cases, when it will be expedient to administer this ordinance in private houses; of which the minister is to be the judge.

CHAPTER VIII.

ADMINISTRATION OF THE LORD'S SUPPER.

SEC. 1. The communion, or supper of the Lord, is to be celebrated frequently; has how often may be determined by the minister and eldership of each congregation as they may judge most for edification.



day of the week, the per in its nature, and a due that all may come in a s this holy feast.

IV. When the sern minister shall shew.

"That this is an ordina " reading the words of " from one of the evangel " xi. chap., which, as to " expedient; he may expl "it is to be observed in " Christ to shew forth his " that it is of inestimable ! " en his people against sin " under troubles; to encou " them in duty; to inspire " and zeal; to increase th " resolution; and to beg " science, and comfortable as being instructed in the gospel doctrine, have a competent knowledge to discern the Lord's body; and such as are determined to lead a holy and godly life.

V. The table on which the elements are placed, being decently covered, the bread in convenient dishes, and the wine in cups. and the communicants orderly and gravely sitting around the table (or in the seats before it) in the presence of the minister: let him set the elements apart, by prayer and thanksgiving.

The bread and wine being thus set apart by prayer and thanksgiving, the minister is to take the bread, and break it, in the view of the people, saying in expressions of this sort

"Our Lord Jesus Christ, on the same " night in which he was betrayed, having " taken bread, and blessed and brake it, " gave it to his disciples, as I, ministering in his name, give this bread unto you; " saying (here the bread is to be distributed) 46 take, eat; this is my body which is bro-" ken for you: this do in remembrance of 44 me."

After having given the bread, he shall take the cup and sav,

"After the same manner our Savior also took " the cup; and, having given thanks, as " hath been done in his name, he gave it " to his disciples saying, (while the minis-

" ter is repeating these words let him give " the cup) "This cup is the new ta stament The minister may, in a tew v communicants in mind,

"Of the grace of God, in J
"held forth in this sacrament;
"obligation to be the Lord's;
"hort them, to walk worthy
"tion wherewith they are ca
"they have professedly rec

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" Jesus the Lord, that they be walk in him; and to maintain &

It may not be improper for to give a word of exhortation a who have been only spectators them,

"Of their duty; stating their "ger, by living in disobedien "in neglecting this holy ordin

" ling upon them to be earnes preparation for attending up

" next time of its celebration."

"have received Christ Jesus their Lord, so to walk in him; that they may hold fast that which they received, that no man take their crowns; that their conversation may be as becometh the gospel; that they may bear about with them, continually, the dying of the Lord Jesus; that the life also of Jesus may be manifest in their mortal body; that their light may so shine before men, that others, see ng their good works may glorify their Father who is in Hea-

The collection for the poor and to defray the expense of the elements, may be made after this; or at such other time as may seem meet to the eldership.

Now let a psalm or hymn be sung, and the congregation dismissed with the following or some other gospe! benediction—

"Now the God of peace that brought again from the dead our Lord Jesus
that great shepherd of the sheep, through
the blood of the everlasting covenant,
make you perfect in every good work to do
his will, working in you that which is
well-pleasing in his sight, through Jesus
Christ; to whom be glory forever and ever—Amen."

VI. As it has been customary, to observe a fast before the Lord's supper; to have sermon on Friday, Saturday and Monday; and to invite two or three ministers, on such occasions; and as these seasons have been blessed to many souls, and may and to have been supported to many souls, and may

CHAPTI

ADMISSION OF PERSONS NANC

SEC. I. Children, be of the visible church, an in baptism, are under the church; and are to be tau peat the catechism, and They are to be taught to to fear God, and to obe Christ. And when the discretion, if they be free pear sober and steady, and knowledge to discern they ought to be informed and their privilege, to consupper.

- III. Those wno are to be admited to sealing-ordinances, shall be examined, as to their knowledge, piety and faith in Jesus Christ.
- IV. When unbaptised persons apply for admission into the ehurch, they shall after giving satisfaction with respect to their knowledge and piety, or experimental religion, thereupon be baptized.

CHAPTER X.

MODE OF INFLICTING CHURCH CENSURES.

- SEC. I. The power which Christ hath given the rulers of his church, is for edification, and not for destruction. As in the preaching of the word, the wicked are doctrinally, separated from the good; so, by discipline the church authoritatively makes a distinction between the holy and the profang.—In this she acts the part of a tender mother, correcting her children only for their good; that every one of them may be presented faultless in the day of the Lord Jesus.
- II. When any member of the church shall have been guilty of a fault, deserving censure, the judicatory shall proceed with all tenderness, and restore their offending brother in the spirit of meekness; considering themselves, lest they also be temped. Censure ought to be inflicted with great solemnity; that it may be the means of



III. When the justified to pass sentence, so ber from church privileg shall address him, to the

"Whereas your are gui confession, or convicted

"as the case may be of

" mention the particular o

" you suspended from the

" church; till you give sa

" of the sincerity of your

To this shall be added s nition, or rebuke, as may I ry; and the whole shall b prayer to Almighty God, t low this act of discipline we judge it prudent, in g censures be inflicted in the judicatory only; but if an expedient to rebuke the

dispensing of the Lord's supper, that the prayers of the church be offered up for those unhappy persons who by their wickedness have shut themselves out from this holy communion.

V. When the judicatory shall be satisfied, as to the reality of the repentance of any offender, he shall be admitted to profess his repentance; and be restored to the privileges of the church. Which restoration shall be declared to the penitent in the presence of the session, or of the congregation, and followed with prayer and thanksgiving.

VI. When any offender has been with the advice of the Presbytery, (as directed in the form of government, &c.) adjudged to be cut off from the communion of the church, it is proper that the sentence be

publicly pronounced against him.

VII. The design of excommunication is, to operate upon the offender as a means of reclaiming him; to deliver the church from the scandal of the offence; and to inspire all with fear by the example of his

punishment.

The minister shall, at least two Lord's days before the excommunication, give the congregation a short narrative of the several steps which have been taken with respect to their offending brother; and inform them, that it has been found necessary to cut him off from their communion.

On the day appointed for that purpose,



plain the nature, use, this censure, warning thunnecessary intercours cast out.

and out.

Then he shall say,
"Whereas, A. B. ha
"proof convicted of [1" and after much adm
"obstinately refuseth
"and hath manifested
"pentance; therefore, i
"the authority of the 1"
"pronounce him to be
"communion of the ch
After which prayer s
blessing of God may for the conviction and re

After which prayer s blessing of God may for the conviction and re communicated person, a ment of all true believe VIII. When one v the measures which have been taken with the excommunicated person, and of the resolution of the session to receive him again to the communion of the church.

On the day appointed for his restoration, when the other parts of divine service are ended, before pronouncing the blessing, the minister shall call upon the excommunicated person, and propose to him, in the presence of the congregation,* the following questions:

"Do you, from a deep sense of your wickedness, freely confess your sin, in thus re-" belling against God and refusing to hear " his church; and do you acknowledge that " you have been in justice and mercy cut off " from the communion of the saints? Ans-"wer, I do. Do you now voluntarily pro-" fess your sincere repentance and deep con-" trition, for your sin and obstinacy; and do "vou humbly ask the forgiveness of God " and of this church? Answer, I do.— "Do you sincerely promise, through divine " grace to live in all humbleness of mind " and circumspection; and to endeavor to a-"dorn the doctrine of God our Savior, by · having your conversation as becometh the " gospel? Answer, I do."

Here the minister shall give the penitent a

^{*}If it appear most expedient to the session to receive the confession of the excommunicated in the judicatory alone, and then have the transaction published to the congregation, they may do so.



"from the communo
have now manifeste
satisfies the church;
Lord Jesus Christ,
declare you absolve
excommunication fo
gainst you; and I do
communion of the c
be partaker of all the
Jesus, to your etern
The whole shall be
er, and the people dist

blessing.

CHAPT

SOLEMNIZATION

prayers made, when they enter into this relation.

III. Marriage is to be between one man and one woman only; and they are not to be within the degrees of consanguinity or affini-

ty prohibited by the word of God.

IV. The parties ought to be of such years of discretion as to be capable of making their own choice; and if they be under age, or live with their parents, the consent of the parents or others under whose care they are, ought to be previously obtained, and well certified to the minister, before he proceeds to solemnize the marriage.

V. Parents ought neither to compel their children to marry contrary to their own inclinations, nor deny their consent without

just and important reasons.

VI. Marriage is of a public nature. The welfare of civil society, the happiness of familes, and the credit of religion, are deeply interested in it. Therefore the purpose of marriage ought to be sufficiently published a proper time, previously to the solemnization of it. It is enjoined on all ministers to be careful that, in this matter, they neither transgress the laws of God, nor the laws of the community: And that they may not destroy the peace and comfort of families, they must be properly certified with respect to the parties applying to them, that no objections lie against their marriage.

VII. Marriage must always be performed before a competent number of witnesses;

selves for marriage, the m if there is any person pre any lawful reason why th not be joined together in t tion, that they will now m ever after hold their peace being made,

The minister shall ther them some instruction, fro respecting the institution,

respecting the institution, state, shewing—
"That God hath institu
"the comfort and happir
"in declaring a man shall
"er and mother, and clea"
and that marriage is hon
"he hath appointed vario
"are incumbent upon tho
"this relation; such as a
"mutual love for one anot

"live together as the heirs of the grace of "life."

Then the minister shall cause the bridegroom and bride to join their hands, and shall pronounce the marriage covenant, first to the man, in these words:

"You, take this woman, whom you hold by the hand, to be your lawful and married wife; and you promise, and covenant, in the presence of God and these witnesses, that you will be unto her a loving and faithful husband, until you shall be separated by death."

The bridegroom shall express his consent

by saying "Yes, I do."

Then the minister shall address himself to the woman in these words:

"You, take this man, whom you hold by the hand, to be your lawful and married husband; and you promise and covenant, in the presence of God, and these witnesses, that you will be unto him aloving.

" faithful and obedient" wife, until you shall

" be separated by death."

The bride shall express her consent, by saying, "Yes, I do."

Then the minister is to say:

"I pronounce you husband and wife, according to the ordinance of God; whom therefore God hath joined together, let not man put asunder."

After this the minister may exhort them

^{*}The obligation to obedience, only extends to commands lawful, and reasonable.

and of the time of their manners rusal of all whom it may con

CHAPTER X

VISITATION OF THE

SEC. I. WHEN persons their duty, before their strer standing fail them: to send ter, and to make known to dence, their spiritual state; con the concerns of their precit his duty to visit them, and to apply himself, with a love, to administer spiritual mortal souls.

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II. He shall instruct the

tion, neither despising his chastening hand, nor fainting under his rebukes.

III. If the minister finds the sick person to be grossly ignorant, he shall instruct him in the nature of repentance and faith, and the way of acceptance with God, through the mediation and atonement of Jesus Christ.

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t:

IV. He shall exhort the sick to examine himself; to search his heart, and try his former ways, by the word of God; and shall assist him, by mentioning some of the obvious marks and evidences of sincere piety.

V. If the sick shall signify any scruple, doubt, or temptation, under which he labors, the minister must endeavor to resolve his doubts, and administer instruction and directions and the same transfer of the same transf

tion, as the case may seem to require.

VI. If the sick appear to be a stupid, thoughtless and hardened sinner; he shall endeavor to awaken his mind; to arouse his conscience; to convince him of the evil and danger of sin; of the curse of the law, and wrath of God due to sinners; to bring him to an humble and penitential sense of his iniquities; and to state before him the fullness of the grace and mercy of God, in and through the glorious Redcemer; the absolute necessity of faith and repentance, in order to his being interested in the favor of God, or his obtaining everlasting happiness.

VII. If the sick person shall appear to have knowledge, to be of a tender conscient, and to have been endeavoring to serve God in uprightness, though not without many failings and sinful infirmities; or if his spirit

of Christ, and the supporting pro

gospel.

á

VIII. The minister must e guard the sick person against persuasions of the mercy of Go vital union to Christ; and agains ble fears of death and desponding ments; against presumption up goodness and merit, upon the o against dispair of the mercy and in Christ Jesus, on the other.

IX. In one word, it is the m to administer to the sick persor conviction, support, consolatio agement, as his case may seem

At a proper time, when he i posed, the minister shall pray for him.

X. Lastly, the minister may present occasion to exhort th

CHAPTER XIII.

BURIAL OF THE DEAD.

Sec. 1. WHEN any person departs this ife, let the corpse by taken care of in a desent manner; and be kept a proper and sufficient time before interment.

II. When the season for the funeral comes, et the dead body be decently attended to the grave, and interred. During such solemn occasions, let all who attend conduct themselves with becoming gravity; and apply themselves to serious meditation or discourse, and the minister, if present, may exhort them to consider the frailty of life; and the imporance of being prepared for death and eternity.

CHAPTER XIV.

FASTING, AND OBSERVATION OF THE DAYS

OF THANKSGIVING.

- Sec. I. THERE is no day under the gospel commanded to be kept holy, except the Lord's day, which is the Christian Sabbath.
- II. Nevertheless to observe days of fasting and Thanksgiving, as the extraordinary dispensation of divine providence may direct, we judge both scriptural and rational.



our church.

IV. It must be left to discretion of every christia termine, when it is prope vate fast or thanksgiving; session to determine for p tions; and to the presbyte determine for larger distr deemed expedient that a fa should be general, the call judged of by the synod. the civil power should thin point a fast or thanksgiving the ministers and people (as we live under a christi. pay all due respect to the V. Public notice is to b

ent time before the day of giving comes, that persons temporal affairs, that they more than usual portion of time in solemn prayer, particular confession of sin, especially the sins of the day and place, with their aggravations, which have brought down the judgments of heaven. And let the whole day be spent in deep humiliation and mourning before God.

VIII. On days of thanksgiving he is to give the like information respecting the authority and providence which call to the observance of them; and to spend a more than usual part of the time in the giving of thanks agreeably to the occasion, and in singing psalms or hymns of praise.

It is the duty of people on these days to rejoice with holy gladness of heart; but let trembling be so joined with our mirth that no excess or unbecoming levity be indulged.

CHAPTER XV.

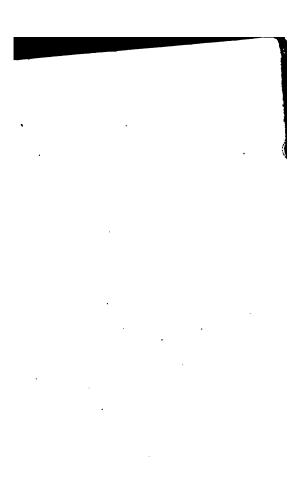
DIRECTORY FOR SECRET AND FAMILY WORSHIP.

I. Besides the public worship in congregations, it is the indispensable duty of each person alone in secret; and every family by itself in private, to pray to and worship God.

II. Secret worship is most plainly enjoined by our Lord. In this duty every one, apart by himself is to spend some time in prayer, reading the scriptures, holy meditation, and serious self-examination. The many advantages arising from a conscientious

the scriptures, and singing pr IV. The head of the family in this service, ought to be a the members of his househol and that none withdraw the cessarily from any part of family and that all refrain from their ness while the scriptures are ly attend to the same, no leprayer or praise is offered up

V. Let heads of families be struct their children and serviciples of religion. Every preciples of religion. Every preciples of religion. Every preciples of religion. Every preciples are of opinion, the evenings, after public worse sacredly preserved for this precipile we highly disapprove cessary private visits on the mitting strangers into the





tional pages, containing "if judicatories," are no part of the Church. Nor are the Constitution of the Pre Its General Assembly of proved, and recommended nods, Presbyteries. and Sadoption, if they thought

The rules are conducived spatch of business, and supplies of some advantage to Cobyterian Judicatories; we pages with them. See ries, and Synods can use given, or modify them as to Uniformity in proceedings dicatories is certainly desired secure it, it is necessary to the tem of regulations.

APPENDIX.

GENERAL RULES

FOR

JUDICATORIES.

THE moderator shall take the chair precisely at the hour to which the judicatory stands adjourned, shall immediately call the members to order, and, on the appearance of a quorum, shall open the session with prayer.

2. If a quorum be assembled at the hour appointed, and the moderator be absent, the last moderator present shall be requested to take his place without delay.

3. If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.

4. After calling the roll, and marking the absentees, the minutes of the last sitting shall be

read, and if requisite, corrected.

5. It shall be the duty of the moderator, at all times to preserve order, and to endeavor to conduct all business before the judicatory to

a speedy and proper result.

6. It shall be the duty of the clerk, as seen as possible after the commencement of the sessions of every judicatory, to form a complete roll of the members present, and put the same into the hands of the moderator. And it shall also be the duty of the clerk, whenever any additional members take their seats, to add their names in their proper places, to the said roll.

days, and to call them up at t

9. The moderator may spe der, in preference to other me his seat for that purpose; and tions of order, subject to an a atory by any two members.

atory by any two members.

10. Business left unfinishe is ordinarily to be taken up fir.

11. A motion made must be terwards repeated by the moleoud, before it is debated; and be reduced to writing, if the member require it.

12. Any member who shation, shall have liberty to wi consent of his second, held taken place thereon; but not the leave of the judicatory.

13. On questions of order

ponement, commitment, or the no member shall speak more other questions, each member

parts, any two members may have it divided,

and a question taken on each part.

17. The previous question shall be in this form—"shall the main question be now put?"—And until it is decided, shall proclude all amendment, and further debate on the main question.

18. If the previous question be decided in the affirmative, the debate on the main question may proceed; if in the negative, the effect shall be to arrest the discussion, and to produce an indefinite

postponement.

19. A question shall not be again called up, or reconsidered at the same sessions of the judicatory at which it has been decided, unless by the consent of two thirds of the members who were present at the decision; and, unless the motion to reconsider be made and seconded by persons who voted with the majority.

20. A subject which has been indefinitely postponed, either by the operation of the previous question, or by a direct motion for indefinite postponement, shall not be again called up during the same sessions of the judicatory, unless by the consent of three fourths of the members who were present at the decision.

21. Every member, when speaking, shall address himself to the moderator, and shall treat his fellow members, and especially the modera-

tor, with decorum and respect.

22. Without express permission, no member of a judicatory, while business is going on, shall engage in private conversation: nor shall members address one another, nor any person present, but through the moderator.

23. No spe ker shall be interrupted, unless he he out of order, or for the purpose of correcting

mistakes or misrepresentations.

or livindian and the mambarant eccle-

order.

25. No member, in the co shall be allowed to indulge in tions.

26. If more than one memb at the same time, the member tant from the moderator's chai:

27. When more than three judicatory shall be standing a the moderator shall require all the person only excepted who

28. If any member act, in disorderly manner, it shall be any member, and the duty of call him to order.

29. If any member conside grieved by a decision of the m be his privilege to appeal to th the question on such appeal sh out debate.

30. Members ought not, wit sons, to decline voting, as th

APPENDIX.

tee, and, in case of his absence, or inability to act, the second named member shall take his

place, and perform his duties.

33. When various motions are made with respect to the filling of blanks with particular numbers or times, the question shall always be first taken on the highest number and the longest time.

- 34. When the moderator has commenced taking the vote, no further debate or remark shall be admitted, unless there has evidently been a mistake; in which case the mistake shall be rectified, and the moderator shall re-commence taking the vote.
- 35. When a vote is taken by ballot in any judicatory, the moderator shall vote with the other members; but he shall not vote in any other case, unless the judicatory be equally divided; when, if he do not choose to vote, the question shall be lost.
- 36. The yeas and mays on any question shall not be recorded, unless it be required by one third of the members present.

37. All judicatories have a right to sit in private, on business which, in their judgment, ought not to be matter of public speculation.

- 38. Besides the right to sit judicially in private, whenever they think it right to do so, all judicatories have a right to hold what are commonly called "interlocutory meetings," or a sort of committees of the whole judicatory, in which members may freely converse together without the formalities, which are usually necessary in judicial proceedings.
- 39. Whenever a judicatory is about to sit in a judicial capacity, it shall be the duty of the moderator, solemnly to announce from the chair, that the body is about to pass to the consideration of the business and for trials and

pointed, (provided the number sufficient to admit of it without who shall be called the Judicia whose duty it shall be, to diges the papers, and to prescribe ur of the judicatory, the whole occedings. The members of this be entitled notwithstanding the this duty, to sit and vote in the bers of the judicatory.

41. But in cases of process of general rumour, where there is ticular accuser, there may be pointed, (if convenient) who s Committee of Prosecution, and verthe whole cause on the part of The members of this commit permitted to sit in judgment in

42. No member shall retire tory, without the leave of the withdraw from it to return home cent of the judiciatory.

12 The moderator of every

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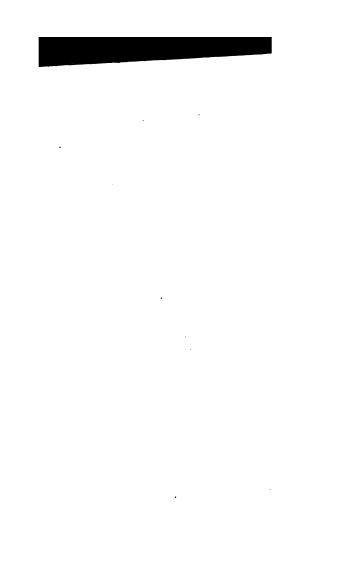
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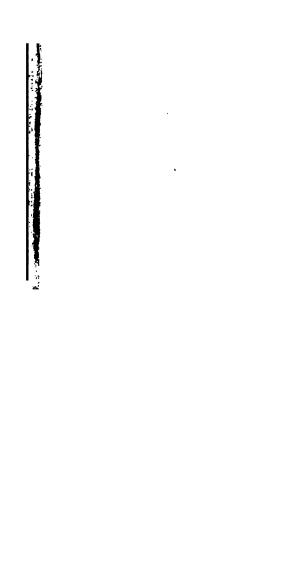
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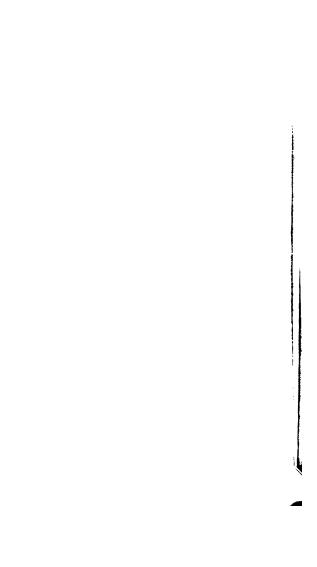
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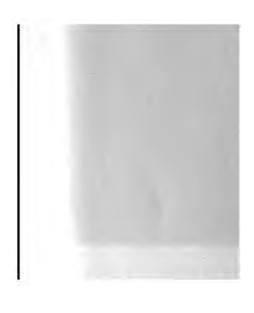














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